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Hook, Walter Farquhar, 1798
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An ecclesiastical biography



AN
ECCLESIASTICAL BIOGRAPHY,
CONTAINING THE
Lives of Ancient Fathers and Modern Divines,
INTERSPERSED WITH NOTICES OF
HERETICS AND SCHISMATICS,
FORMING
A BRIEF HISTORY OF THE CHURCH IN EVERY AGE.

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PREFACE.

THERE are two or three names which might be expected, but which are not to be found, in the present volume of the Ecclesiastical Biography. We are so accustomed to regard Grotius as a divine, from the celebrity of his theological writings, that some persons are apt to forget that he was a statesman, not an ecclesiastic. It was necessary to draw the line somewhere, and it would be difficult, if not impossible to make the selection, were not the rule adhered to, of inserting the names of those only who were connected with the ministry, either orthodox or heretical, or who were the founders of sects.

Again, the venerated names of Hobart and Jebb, both of them, and especially the latter, very dear to the author, do not appear, because it has been thought advisable to exclude the names of those Divines who flourished in the present century. In

the earlier parts there has been an occasional deviation from this course, but it was accidental and had reference to names not much distinguished. In modern biographies there is a minuteness of detail which would render such abbreviation as the present work would require, extremely difficult. It is proposed, therefore, to publish such lives, together with those of laymen who have been engaged in theological discussions, in a Supplementary Volume.

The reader is indebted for the Life of Fox the Martyrologist, to the Rev. S. R. MAITLAND, F.R.S. and F.S.A., Librarian to the late Archbishop of Canterbury.

W. F. H.

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ECCLESIASTICAL BIOGRAPHY.

ERIGENA, JOHN SCOTUS.

It is doubtful whether this distinguished man was a native of Scotland or of Ireland. He was born in the early part of the ninth century. Whether he travelled into the East is a matter of dispute, but it is beyond all doubt that he was deeply versed in both the language and philosophy of the Greek empire. With the writings of Aristotle and Plato he was certainly acquainted, and on the works of these philosophers he lectured in the Schola Palatii of Charles the Bald. Of his intimacy with Charles the Bald, we have an instance given in a repartee recorded by William of Malmesbury. They were sitting opposite to one another at table, when, the cup having passed freely round, Erigena said something which offended the king's dignity, upon which his majesty exclaimed, *Quid distat inter sottum et Scotum?* what is there between sot and Scot. The breadth of the table, was the reply. While Erigena resided at the court of France, he composed a variety of works, which procured him admirers, and also many enemies. Several of the

clergy, in particular, accused him of a departure from the prevalent theology of the age, especially on the subject of predestination. This treatise may be seen in the *Vindiciæ Prædestinationis et Gratiae*, 2 vols, 4to, 1650. It was addressed to Hincmar, Archbishop of Rheims, and to Pardulus, Bishop of Laon ; it was written against Gotteschalcus. He understands that predestination to happiness is the consequence of God's foreseeing the good which men would voluntarily do ; the torments of hell are the being deprived of the enjoyments of heaven, there being no such thing as material fire there to punish ; and he enters upon various speculations concerning a future state, which have neither reason nor much probability to support them.

Erigena had the high honour of being among the first to oppose the doctrine of transubstantiation, which, having lingered some time as a superstition, had lately been brought prominently forward by Paschasius Radbert. This novelty he resisted, and the treatise he wrote against Paschasius Radbert, instead of being referred to in order to convince modern Romanists that they have no ground in antiquity for this dogma, was burnt at Rome in 1059. At the request of the emperor Louis the Pious, who could not read Greek, Erigena translated into Latin the treatises of Dionysius the Areopagite, (supposed to have been the first Christian teacher, or apostle, in France,) *On the Celestial Monarchy ; On the Ecclesiastical Hierarchy ; On Divine Names ; and On Mystic Theology*. This translation was received with great eagerness by the western churches ; but as it was made without the licence of the Pope, and contained many things contrary to the received faith of the Church of Rome, the Pope, Nicholas I., was highly displeased, and wrote a threatening letter to the French king, commanding that Erigena should be banished from the university of Paris, and sent to Rome. Charles, however, had too great a regard for our author to comply with the Pope's order ;

but Erigena thought it advisable to withdraw from Paris, and, according to some writers, took refuge in England. To this translation of the treatises of the pretended Dionysius, is to be attributed the revival of the knowledge of the Alexandrian Platonism in the West, and the foundation of the mystical system of theology, which afterwards so generally and mischievously prevailed. The principal work of Erigena was his treatise *On the Division of Nature, or the Natures of Things*, which was first published at Oxford, in 1681, by Dr. Thomas Gale, under the title of *Joannis Scoti Erigena de Divisione Naturæ Libri quinque, diu desiderati*. This work is an object of literary curiosity, as furnishing us with an extraordinary example of metaphysical subtlety and acuteness, for the age in which the author lived, which he acquired by studying the writings of the Greek philosophers. According to Cave and Tanner, Erigena took refuge in England in 877, and was employed by king Alfred in the restoration of learning at the university of Oxford. Tanner asserts, that he was appointed professor of mathematics and astronomy in that university in the year 879. After continuing to teach there for three years, some differences took place in the university, which occasioned him to quit his situation, and retire to the abbey of Malmsbury, in Wiltshire, where he opened a school. In this place, according to the accounts of the generality of English writers, he was murdered by his scholars, in 883. Other writers suppose that the English historians have confounded John Scotus Erigena with another John Scot, who was an Englishman, contemporary with Alfred, and who taught at Oxford. Mackenzie, in the first volume of his *Scotch writers*, asserts that he retired to England in the year 864, and died there about the year 874. Dr. Henry, in the second volume of his *History of England*, gives it as the most probable opinion that he died in France. Tennemann, speaking of him as a philosopher, says of him, "His

acquaintance with Latin and Greek, (to which some assert he added the Arabic;) his love for the philosophy of Aristotle and of Plato; his translation, (exceedingly esteemed throughout the West,) of Dionysius the Areopagite; his liberal and enlightened views (which the disputes of the day called upon him to express,) respecting predestination and the eucharist,—all these entitle him to be considered a phenomenon for the times in which he lived. Add to this, that he regarded philosophy as the science of the principles of all things, and as inseparable from religion; and that he adopted a philosophical system, (a revived Neoplatonism,) of which the foundation was the maxim: That God is the essence of all things; that from the plenitude of His nature they are all derived, and to Him ultimately return; (*Primordiales causæ—natura naturata*). His labours, enlightened by so much learning and suggested by so much talent, might have accomplished more if they had not been blighted by the imputation of heresy.”

During a long time he had a place in the list of saints of the Church of Rome; but at length, on account of its being discovered that he was *orthodox* with regard to the doctrine of transubstantiation, Baronius struck his name out of the calendar. A catalogue of his works may be seen in Cave. Bale has added to the number, but probably without sufficient reason. The following are all that have been printed:—1. *De Divisione Naturæ*, Oxon. by Gale, 1681, fol. 2. *De Prædestinatione Dei, contra Goteschalcum*, edited by Gilb. Maguin in his *Vindiciæ Prædestinationis et Gratia*, vol. i. p. 103. 3. *Excerpta de Differentiis et Societatibus Græci Latinique Verbi*, in Macrobius's works. 4. *De Corpore et Sanguine Domini*, 1558, 1560, 1653; Lond. 1686, 8vo. 5. *Ambigua S. Maximi, seu Scholia ejus in difficiles Locos S. Gregorii Nazienzeni, Latine versa*, along with the *Divisio Naturæ*, Oxford, 1681, fol. 6. *Opera S. Dionysii quatuor in Latinam Linguam conversa*, in the edition of Dionysius, Colon. 1536.—*Cave. Baronius. Henry. Tennemann.*

ERSKINE, JOHN.

JOHN ERSKINE, baron of Dun, was born near Montrose in 1508. At an early period he embraced the protestant religion, which he promoted with great zeal, and became a preacher, after having been a warrior. He was one of the ecclesiastical superintendants appointed by the Scotch parliament, and in that capacity assisted in compiling the book of discipline, or model of church-government. He died in 1591. His life is only of interest from the part he bore in the presbyterian reformation. The reader is referred to the life of Knox.—*Gen. Dict.*

ESCOBAR Y MENDOZA.

ANTHONY ESCOBAR Y MENDOZA, a Spanish Jesuit, and Romish casuist, was born at Valladolid in 1589. He wrote several theological works, in which he professes to smooth the way to salvation. His principles of morality have been turned into ridicule by Pascal. The most known of his books are, 1. *Moral Theology*, Lyons, 1663, 7 vols, fol.; and 2. *Commentaries on the Holy Scriptures*, Lyons, 1667, 9 vols, fol.—*Moreri*.

ESTIUS, WILLIAM.

WILLIAM ESTIUS, or WILLIAM HESSELS VAN EST, was born at Gorcum in 1542. He studied at the universities of Utrecht and Louvain, and was afterwards professor of theology and chancellor of the university of Douay, where he died in 1613. His works are, 1. *Martyrium Edmundi Campiani, societatis Jesu*, translated from the French; Louvain, 1582, 8vo. 2. *Historia martyrum Gorcomensium majori numero fratrum minorum*, Douay, 1603, 8vo. 3. *Orationes Theologicae*, Douay, 1614, 8vo. 4. *Commentarii in quatuor libros*

Sententiarum, Douay, 1615, 4 vols, fol. reprinted at Paris, 1638, 3 vols, fol. Dupin says that in this, his work on the Master of the Sentences, he follows exactly his author, without deviating into foreign questions, and that it is one of the best theological works the Roman Church can boast, and recommends it to students in divinity. 5. Annotationes in præcipua difficiliora S. Scripturæ loca, Antwerp, 1621, fol., a work on which a high value appears to have been placed, as it passed through several editions. It resulted from the conferences he held in the seminary of Douay, but, according to Dupin, his observations are rather practical than critical. 6. In omnes B. Pauli et aliorum apostolorum epistolas Commentaria, Douay, 1614, 2 vols, fol. Dupin praises this as one of the best works of the kind, but it appears that Estius was prevented by death from proceeding farther than 1 John v. and that the rest of the commentary was supplied by Barth. de la Pierre. He wrote also some Latin verses and an essay, “Contra avaritiam scientiæ,” censuring the selfishness of learned men who keep their improvements and discoveries to themselves. This is inserted in a work by Francis Vianen of Brussels, entitled “Tractatus triplex de ordine amoris,” Louvain, 1685, 8vo.—*Dupin. Moreri.*

EUCHERIUS.

EUCHERIUS was Archbishop of Lyons in the fifth century. He was married, but on his wife's death, retired with his sons, Salonius and Veranius, to the monastery of the Isle of Lerins, which he left to continue a solitary life in the Isle of Lero, now called St. Marguerite. He was called from his ascetic life to the see of Lyons about 434 ; was present at the first council of Orange in 441 ; and died about 454. He wrote a book in praise of the desert, addressed to St. Hilary ; a tract on the Con-

tempt of the World ; on Spiritual Formularies ; and a History of the Martyrs of the Thebaic Legion. His works were printed at Rome in 1564, and are contained in the *Bibliotheca Patrum*.—*Cave. Dupin. Moreri.*

EUDOXIUS.

EUDOXIUS, the founder of a sect of heretics in the fourth century, was a native of Arabissus in Armenia Minor. We first hear of him as Bishop of Germanicia, but in 356 he obtained by artifice the Patriarchate of Antioch, where he soon came forward as a patron of the Aëtians. Sozomen says that, “When Eudoxius found himself in possession of the Church of Antioch, he ventured to uphold the Aëtian heresy openly. He assembled in Antioch all those who held the same opinions as himself, among whom were Acacius, Bishop of Cæsarea in Palestine, and Uranius, Bishop of Tyre, and rejected the terms ‘of like substance’ and ‘con-substantial,’ under the pretext that they had been denounced by the Western bishops. Hosius had certainly, with the view of arresting the contention excited by Valens, Ursacius, and Germanius, consented, though by compulsion, with some other bishops at Sirmium, to refrain from the use of the terms ‘con-substantial’ and ‘of like substance,’ because such terms do not occur in the Holy Scriptures, and are beyond the understanding of men. Eudoxius wrote to the Bishops as if they all upheld what Hosius had admitted, and congratulated Valens, and Ursacius, and Germanius, for having been instrumental in the introduction of orthodox doctrines into the West.”

Although he was deposed at the synod of Seleucia, yet he does not appear to have ever vacated his see, and “on Macedonius being ejected from the see of Constantinople,” says Socrates, “Eudoxius, who now despised that of Antioch, was promoted to the vacant bishopric ; being

consecrated by the Acacians, who in this instance cared not to consider that it was inconsistent with their former proceedings. For they who had deposed Dracontius because of his translation from Galatia to Pergamos, were clearly acting in contrariety to their own principles and decisions, in ordaining Eudoxius, who then made a second remove. After this they sent their own exposition of the faith, in its corrected and supplementary form, to Rimini, ordering that all those who refused to sign it should be exiled, on the authority of the emperor's edict. They also informed such other prelates in the East as coincided with them in opinion, of what they had done; and more especially Patrophilus, Bishop of Scythopolis, who on leaving Seleucia, had proceeded directly to his own city. Eudoxius having been constituted Bishop of the imperial city, the great church named Sophia was at that time consecrated, in the tenth consulate of Constantius, and the third of Julian Cæsar, on the 15th of February. It was while Eudoxius occupied this see, that he first uttered that sentence which is still everywhere current, '*The Father is impious, the Son is pious.*' When the people seemed startled by this expression, and a disturbance began to be made, 'Be not troubled,' said he, 'on account of what I have just said: for the Father is impious because He worships no person: but the Son is pious, because He worships the Father.' With this sort of badinage he appeased the tumult, and great laughter was excited in the church: and this saying of his continues to be a jest, even in the present day. The heresiarchs indeed frequently devised such subtile phrases as these, and by them rent the Church asunder. Thus was the synod at Constantinople terminated."

He obtained the see of Constantinople in 359, and retained it till his death in 370. Of his works no remains are extant, except some fragments of a treatise, "*De Incarnatione Dei Verbi*;" to which Cave has referred.—*Socrates. Sozomen. Theodoret.*

EUGENIUS.

EUGENIUS, Bishop of Carthage at the close of the fifth century, was distinguished by his resistance of the Arians. In the year 483, Hunneric ordered all the Catholic Bishops to hold a conference with the Arians, at Carthage, which took place, and terminated in the expulsion of the Catholics, and establishment of the Arians, by Hunneric. After suffering other persecutions, he retired to Languedoc, and died at Vienne in 505. He wrote a Confession of Faith, which he presented to Hunneric, and so successfully refuted the Arian heresy, as to reduce his adversaries to silence.—*Cave. Biblioth. Patr.*

EUGENIUS.

EUGENIUS, Archbishop of Toledo in the seventh century, and called the Younger, to distinguish him from his immediate predecessor of the same name, was at first clerk of the Church of Toledo, and when chosen Archbishop on the death of the elder Eugenius, retired to Saragossa with a view to spend his days in the seclusion of a monastery. Being however discovered, he was brought back to Toledo by order of his sovereign, and appointed Archbishop in 646, an office which he filled for nine years. He presided at the councils held at Toledo in 653, 655, and 656. He was the author of a treatise on the Trinity, two books of miscellanies, and one in prose and verse, which were published by father Sirmond at Paris in 1619, 8vo. There is a continuation of the work of Dracontius on the Creation, which he edited and amended. He died in 657.—*Cave. Dupin.*

EUNOMIUS.

EUNOMIUS, an Arian of the fourth century, and founder of a sect who bore his name, was born at Dacora, in

Cappadocia, whence he went to Alexandria, where he became the disciple and secretary of Aëtius. Under his instruction Eunomius perfected himself in all dialectic subtleties, and by his recommendation was ordained deacon by Eudoxius, Bishop of Antioch, whom he afterwards defended at Constantinople against the Semi-Arian Basil of Ancyra. About 360, Eunomius was consecrated Bishop of Cyzicum, by Eudoxius, but was afterwards deposed by him. Theodoret says, that “Eunomius in his writings, highly extolled Aëtius, styled him the man of God, and bestowed many encomiums on him; still he did not refrain from intimacy with those who had condemned him; and he even received ordination from them, being raised by them to the episcopal dignity. The partisans of Eudoxius and of Acacius, who had approved of the formulary compiled at Nice in Thrace, of which mention has already been made, ordained two Bishops in the room of Basil and Eleusius, whom they had deposed. As I think it would be superfluous to enter into particulars respecting the other Bishops, I shall only relate what concerns Eunomius. The government of the Church of Cyzicum being seized by Eunomius while Eleusius was still living, Eudoxius, who perceived the attachment of the people to sound doctrine, and who was also aware that the emperor had expressed indignation against those who said that the only begotten Son of God had been created, counselled Eunomius to conceal his sentiments, and not to let them be known to those who were earnestly seeking an opportunity for framing accusations against him. ‘At some future period,’ said he, ‘we will preach that which we now conceal, we will instruct the ignorant, and will silence our opponents either by arguments, by force, or by vengeance.’ Eunomius, in accordance with this advice, concealed his impiety by involving his doctrines in obscure phraseology. But those who were well instructed in the holy Scriptures perceived the fraud, and felt it deeply; but they con-

ceived that the manifestation of any opposition would be more rash than prudent. Under the pretence of having imbibed heretical opinions, they went to his house, and besought him to expound to them the truth which he maintained, that they might not be driven hither and thither by contrary doctrines. He was led to place confidence in them, and disclosed to them the doctrines which he had till then concealed. They then told him that it would be exceedingly unjust and impious if he did not communicate the truth to all men. Eunomius was deceived by these and other similar arguments, and accordingly divulged his blasphemous opinions in the public assemblies of the Church. They then, transported with zeal, hastened to Constantinople, and laid their accusation against Eunomius, in the first place, before Eudoxius; but as he would not receive it, they repaired to the emperor to complain to him of the injury committed by Eunomius, whom they accused of advancing doctrines more impious than the blasphemies of Arius. The emperor was much incensed on receiving this information; and he commanded Eudoxius to send for Eunomius, and upon his conviction to deprive him of the sacerdotal office. Finding that Eudoxius persisted in delay, notwithstanding their numerous solicitations, the accusers again repaired to the emperor, and declared that Eudoxius had disobeyed the command imposed on him, and that he suffered so great a city to be abandoned to the blasphemies of Eunomius. Constantius then menaced Eudoxius with banishment unless he would bring him forward to judgment, and inflict upon him the penalties of the law, should he be convicted of the crimes laid to his charge. Eudoxius, terrified by these menaces, wrote to Eunomius, desiring him to flee from Cyzicum, and to impute all the blame to himself for not having followed the advice which had been given him. Eunomius was fearful for his own safety, and therefore retreated. He accused Eudoxius of treachery and injustice towards him

and towards Aëtius. From that time he began to form a sect of his own. All those who had previously held the same sentiments as himself went over to him, and inveighed against the treachery of Eudoxius. They were called Eunomians after their leader, which name they have retained to this day. Eunomius being thus placed at the head of a faction, gave still greater weight by his impiety to the blasphemy of Arius. The facts themselves clearly prove, that in making himself the head of a party he was solely impelled by ambition and the love of glory. Thus, when Aëtius was condemned and banished, he would not accompany him into exile, although he had previously declared him to be a man of God; but he continued on terms of friendship with Eudoxius. When his impiety had been visited by a just sentence of deposition, he would not submit to the decision of the council, but continued to ordain bishops and presbyters, although he had himself been divested of the episcopal office."

He died in 394. St. Basil and the two Gregories wrote against him, and his followers were proscribed even among the Arians. Tillemont gives a long and minute account of this heresiarch.—*Theodoret. Tillemont.*

EUSEBIUS, PAMPHILUS.

EUSEBIUS PAMPHILUS, was born in Palestine about the year 267. Of his parents we know nothing, but upon his own authority we can state that he was educated in Palestine, and that he then, while yet a youth, saw Constantine, at that time forming one of the senate of Diocletian. He was admitted into orders by Agapius, Bishop of Cæsarea, and with Pamphilus, one of the most distinguished presbyters of that Church, he entered into a friendship. Pamphilus, having formed a library, attached it to a school which he instituted at Cæsarea, of which Eusebius seems to have been the first master. From that time

Eusebius lived on terms of the closest intimacy with Pamphilus, and from that circumstance he acquired the surname of Pamphilus.

In the Diocletian persecution Pamphilus was thrown into prison, where he was affectionately waited upon by Eusebius, and they wrote, together, five books in defence of Origen, Eusebius adding another after the martyrdom of Pamphilus. He was an eye witness of several glorious martyrdoms, and seems himself to have remained at his post, although Potamon, Bishop of Heraclea, insinuated on one occasion, that to save his life he did, during this persecution, offer incense to idols. Although Baronius has repeated as a fact what was only thrown out as a suspicion, Valesius and Cave both shew the great improbability of such a circumstance. It was not likely that a person guilty of such an offence should ever be elected to the see of Antioch. Eusebius was time-serving, and, like a man of literature, willing to sacrifice truth for peace, yet he was not a coward.

Although the precise date of Eusebius's consecration is not known, he was certainly Bishop of Cæsarea in 320. And he soon became involved in the Arian controversy. As there is some difficulty in understanding the part taken by Eusebius in this contest, the reader shall be presented with the account of the affair which is given in the life of Eusebius, prefixed to the valuable edition of his Ecclesiastical History published by Valesius.

Of his share in the Arian controversy, Valesius writes thus:—"Arius, a presbyter of the city of Alexandria, publicly advanced some new and impious tenets relative to the Son of God, and persisting in this, notwithstanding repeated admonition by Alexander the Bishop, he and his associates in this heresy, were at length expelled. Highly resenting this, Arius sent letters with a statement of his own faith to all the bishops of the neighbouring cities, in which he complained, that though he asserted the same doctrines which the rest of the Eastern prelates

maintained, he had been unjustly deposed by Alexander. Many bishops, imposed on by these artifices, and powerfully excited by Eusebius of Nicomedia, who openly favoured the Arian party, wrote letters in defence of Arius to Alexander, Bishop of Alexandria, entreating him to restore Arius to his former rank in the Church. Our Eusebius was one of their number, whose letter written to Alexander, is extant in the acts of the Œcumenical Synod. The example of Eusebius of Cæsarea, was soon followed by Theodotius and Paulinus, the one Bishop of Laodicea, the other of Tyre, who interceded with Alexander for Arius's restoration. Since Arius boasted on every occasion of this letter, and by the authority of such eminent men, drew many into the participation of his heresy, Alexander was compelled to write to the other Eastern bishops, shewing the justice of the expulsion of Arius. Two letters of Alexander's are yet extant; the one to Alexander, Bishop of Constantinople, in which the former complains of three Syrian bishops, who, agreeing with Arius, had more than ever inflamed that contest, which they ought rather to have suppressed. These three, as may be learned from Arius's letter to Eusebius, Bishop of Nicomedia, are Eusebius, Theodotius, and Paulinus. The other letter of Alexander's, written to all the bishops throughout the world, Socrates records in his first book. To these letters of Alexander's, almost all the Eastern bishops subscribed, amongst whom the most eminent were Philogonius, Bishop of Antioch, Eustathius of Beræa, and Macarius of Jerusalem.

“The bishops who favoured the Arian party, especially Eusebius of Nicomedia, imagining themselves to be severely treated in Alexander's letters, became much more vehement in their defence of Arius. For our Eusebius of Cæsarea, together with Patrophilus, Paulinus, and other Syrian bishops, merely voted that it should be lawful for Arius, as a presbyter, to hold assemblies in

his church ; at the same time, that he should be subject to Alexander, and seek from him reconciliation and communion. The bishops disagreeing thus amongst themselves, some favouring the party of Alexander, and others that of Arius, the contest became singularly aggravated. To remedy this, Constantine, from all parts of the Roman world, summoned to Nicæa, a city of Bithynia, a general synod of bishops, such as no age before had seen. In this greatest and most celebrated council, our Eusebius was far from an unimportant person. For he both had the first seat on the right hand, and in the name of the *whole* synod addressed the emperor Constantine, who sat on a golden chair, between the two rows of the opposite parties. This is affirmed by Eusebius himself in his *Life of Constantine*, and by Sozomen in his *Ecclesiastical History*. Afterwards, when there was a considerable contest amongst the bishops, relative to a creed or form of faith, our Eusebius proposed a formula, at once simple and orthodox, which received the general commendation both of the bishops and of the emperor himself. Something, notwithstanding, seeming to be wanting in the creed, to confute the impiety of the new opinion, the fathers of the Nicene council determined that these words, ‘VERY GOD OF VERY GOD, BEGOTTEN NOT MADE, BEING OF ONE SUBSTANCE WITH THE FATHER,’ should be added. They also annexed anathemas against those who should assert that the Son of God was made of things not existing, and that there was a time when He was not. At first, indeed, our Eusebius refused to admit the term ‘*consubstantial*,’ but when the import of that word was explained to him by the other bishops, he consented, and as he himself relates in his letter to his diocese at Cæsarea, subscribed to the creed. Some affirm that it was the necessity of circumstances, or the fear of the emperor, and not the conviction of his own mind, that induced Eusebius to subscribe to the Nicene council. Of some, present at the synod, this might be believed,

but this we cannot think of Eusebius, Bishop of Cæsarea. After the Nicene council, too, Eusebius always condemned those who asserted that the Son of God was made of things not existing. Athanasius likewise affirms the same concerning him, who, though he frequently mentions that Eusebius subscribed to the Nicene council, nowhere intimates that he did it insincerely. Had Eusebius subscribed to that council, not according to his own mind, but fraudulently and in pretence, why did he afterwards send the letter we have mentioned to his diocese at Cæsarea, and therein ingenuously profess that he had embraced that faith which had been published in the Nicene council?"

About the year 330 he was present at the council of Antioch, in which Eustathius, Bishop of that city, was deposed: but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him that he would not urge him to accept of it: which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in 335 against Athanasius; and it was then that the charge made by Potamon against him, and alluded to before, was made. From the words already quoted from Epiphanius, it would seem that at this council Eusebius presided. After that council, all the bishops who had assembled at Tyre, repaired, by the emperor's orders, to Jerusalem, to celebrate the consecration of the great church, which Constantine in honour of Christ had erected in that place. There Eusebius graced the solemnity, by the several sermons that he delivered. And when the emperor, by very strict letters, had summoned the bishops to his own court, that in his presence they might give an account of their fraudulent and litigious conduct towards Athanasius, Eusebius, with five others, went to Constantinople, and furnished that prince

with a statement of the whole transaction. Here also, in the palace, he delivered his tricennialian oration, which the emperor heard with the utmost joy, not so much on account of any praises to himself, as on account of the praises of God, celebrated by Eusebius throughout the whole of that oration. This oration was the second delivered by Eusebius in that palace. For he had before made an oration there, concerning the sepulchre of our Lord, which the emperor heard standing; nor could he, although repeatedly entreated by Eusebius, be persuaded to sit in the chair placed for him, alleging that it was fit that discourses concerning God should be heard in that posture.

How dear and acceptable Eusebius was to Constantine, may be known both from the facts we have narrated, as well as from many other circumstances. For he both received many letters from him, as may be seen in the books already mentioned, and was not unfrequently sent for to the palace, where he was entertained at table, and honoured with familiar conversation. Constantine, moreover, related to Eusebius, the vision of the cross seen by him when on his expedition against Maxentius; and showed to him, as Eusebius informs us, the labarum that he had ordered to be made to represent the likeness of that cross. Constantine also committed to Eusebius, since he knew him to be most skilful in Biblical knowledge, the care and superintendency of transcribing copies of the Scriptures, which he wanted for the accommodation of the churches he had built at Constantinople. Lastly, the book concerning the Feast of Easter, dedicated to him by Eusebius, was a present to Constantine, so acceptable, that he ordered its immediate translation into Latin; and by letter entreated Eusebius, that he would communicate, as soon as possible, works of this nature, with which he was engaged, to those concerned in the study of sacred literature.

About the same time, Eusebius dedicated a small book to the emperor Constantine, in which was comprised his description of the Jerusalem church, and of the gifts that had been consecrated there,—which book, together with his tricennialian oration, he placed at the close of his *Life of Constantine*. This book is not now extant. At the same time, Eusebius wrote five books against Marcellus; of which the three last, “*De Ecclesiasticâ Theologiâ*,” he dedicated to Flaccillus, Bishop of Antioch. Flaccillus entered on that bishopric a little before the synod of Tyre, which was convened in the consulate of Constantius and Albinus, A. D. 335. It is certain that Eusebius, in his First Book writes in express words, that Marcellus had been deservedly condemned by the Church. Now Marcellus was first condemned in the synod held at Constantinople, by those very bishops that had consecrated Constantine’s church at Jerusalem, in the year of Christ 335, or, according to Baronius, 336. Socrates, indeed, acknowledges only three books written by Eusebius against Marcellus, namely, those entitled, “*De Ecclesiasticâ Theologiâ*;” but the whole work by Eusebius, against Marcellus, comprised Five Books. The last books written by Eusebius, seem to be the four on the life of Constantine; for they were written after the death of that emperor, whom Eusebius did not long survive. He died about the beginning of the reign of Constantius Augustus, a little before the death of Constantine the Younger, which happened, according to the testimony of Socrates’ Second Book, when Acindynus and Proculus were consuls, A. D. 340.

Eusebius is said to have had the faults and the virtues of a mere man of letters: strongly excited neither to good nor to evil, and careless at once of the cause of truth and of the prizes of secular greatness, in comparison of the comforts and decencies of literary ease. He left a vast number of works, displaying great learning and ability. Of those which are preserved, the principal

are :—1. The Apology for Origen. 2. A Treatise against Hierocles. 3. Fifteen books of the Evangelical Reparation, and twenty of the Demonstration. 4. A Chronicle from the earliest times to the twentieth year of Constantine. 5. His Ecclesiastical History, which embraces the period from the beginning of the Church to the death of Licinius the Elder, being 324 years. 6. Five books on the Incarnation. 7. Six, of Commentaries on Isaiah ; and thirty against Porphyry. 8. A Topography of Palestine and the Temple. 9. A Life of Pamphilus. Of all these, the Church History and the Life of Constantine are perhaps the most important.—*Valesius. Life prefixed to Eusebius's Eccles. Hist.*

EUSEBIUS.

EUSEBIUS of Nicomedia is one of the most unpopular characters of ecclesiastical history, and was the real organizer of the Arian faction of the fourth century. The reader is requested to refer to the lives of Arius and of St. Athanasius, in order to enter fully into the controversy with which Eusebius was connected. Of his early history little is known : he appears before us first as Bishop of Berytus in Phenicia, to which he was preferred, as it was said, in a manner contrary to the canons, and which gave some reason for doubting whether he had ever received valid consecration. At an early period he exhibited sentiments not very favourable to the divinity of our Saviour ; but he kept them to himself, for fear of their being an hindrance to his ambition, that aspired to every thing, and to which he made impiety and religion indifferently subservient, according as they seemed most useful to his purpose, and most likely to produce the end proposed. He had found means to gain the good opinion of Constantia, sister to Constantine the great, and wife to Licinius ; and this princess, won by his ingenuity

and agreeable behaviour, had taken care of his fortune, and introduced him at court, which was what he very passionately wished for; and there soon offered a very favourable opportunity for one who, when his interest was concerned, had no regard to conscience. Constantia then usually resided at Nicomedia, a very pleasant city of Bithynia, where Diocletian had built a magnificent palace, and which Licinius, who, at that time, possessed the empire of the East, had chosen for the place of his residence. Eustolius, Bishop of this city, dying whilst the court was there, Eusebius luckily happened to be then attending upon Constantia, who would always have him near her person; and he easily prevailed with her to use her interest and power to procure him to be elected, in the room of the deceased; for he thought nothing could be more advantageous to his fortune, than that dignity, which afforded him an opportunity of being admitted into a greater intimacy with the emperor. Constantia seized with joy so favourable an opportunity of advancing her favourite; she laboured for him very earnestly, and found it not very difficult to succeed; for nobody could then refuse her anything, who was sister to one of the masters of the world, and wife to the other. Eusebius, as we have said, was at that time Bishop of Berytus; Berytus was a small town of Phenicia, by no means convenient for the great designs his ambition made him propose to himself. The canons allowed not of such sort of translations from one bishopric to another, without the authority of the Church, by the approbation and common consent of a number of bishops. But Eusebius, without stopping at such troublesome scruples as might have hindered the success of his affairs, made no difficulty of leaving his first Church, and insolently taking possession, by his own private authority, of that of Nicomedia, by virtue of an election not authorized by lawful powers. Nay, he did much more; for in order to secure his fortune, he made no scruple of sacrificing his honour

and conscience to satisfy his ambition, by favouring secretly the party of Licinius against the Christians themselves, whom that tyrant persecuted, and against Constantine too, with whom Licinius, some time after, having made war, therein lost both the empire and his life. And as a crime that is attended with success and impunity, often acquires strength and boldness to proceed farther, upon account of its imaginary good fortune, Eusebius, finding that the favour of his protectress removed all obstacles to his usurpation, and prevented the punishment that was due to it, thought (as Alexander reproaches him in his circular letter) that he might dispose of every thing at his pleasure, without being opposed by any one : in fine, by his own cunning, and the favour of Constantia, he became so considerable at court, and even with Constantine after the defeat of Licinius, that there was hardly anything he could undertake, which he might not hope to succeed in.

It being thus with Eusebius at court, Arius,—either perceiving him to entertain already some sentiments agreeable to his own, or hoping easily to prevail with him to receive his notions, in opposition to the Patriarch of Alexandria, for whom, it was well known, he had no affection, because he could not bear a superior, or that Eusebius having secretly given him notice to address himself to him, or whatever were the motives,—wrote to him, earnestly begging his protection against the persecution that was raised against him, because he defended the perfect unity of God, whose substance was indivisible, and a trinity of persons, which, he said, some were for confounding in the same essence. Eusebius having so proper an occasion of publishing his sentiments, and of putting himself at the head of a powerful party, which would blindly pursue his interest, willingly undertook to protect Arius. He sent him word to continue resolute in defence of his opinions, telling him that he would find those who would support him in so just an under-

taking; and that he would write in his favour to the Bishops of Palestine, where he had abundance of acquaintance; especially with Eusebius of Cæsarea, who had already begun a very particular friendship with him.

Eusebius now forced Arius upon the patronage of the bishops of Palestine, offered him an asylum in his own house, and wrote urgently, though at the present time respectfully, in his favour, to Alexander the Patriarch of Alexandria.

In the meantime, Constantine having made himself sole master of the empire, after many victories which he obtained by the assistance of heaven, under the banner of the cross, used his utmost endeavours at Nicomedia to make the Christian religion flourish, by the edicts and laws which he published in its favour. And he was even going personally to visit the cities of the East, and repair in person the disorders which were occasioned by the tyrants in their persecution of the worship of the true God, when he heard, with concern, the sad news of the disorders which hindered his designs, and prevented the infidels, who were scandalized at the civil war that was amongst the Christians, from embracing their faith. Eusebius, who was so much concerned in this matter, and who had a great share in the emperor's esteem, thought it best to be beforehand with the patriarch, and throw all the blame of these great disorders upon him. To this purpose, he with a great deal of cunning, insinuated to him, "That Arius was, indeed, to blame for having, with so much noise, maintained his opinion, which he might better have kept to himself, without engaging so many considerable men in his defence; but that Alexander was at the same time infinitely more blame-worthy, because he was the first occasion of that great confusion, by having first proposed to his clergy certain questions, which served rather to employ the wits of philosophers, than to instruct Christians; and that it was better to pass them by with humility, than presump-

tuously to endeavour to explain them, at the hazard of our peace, and even of our holy religion itself:—That what had been debated between Arius and the Patriarch, was nothing but vain subtleties, which no ways concerned any essential point of the Christian religion; that they agreed in the main; and that these sort of disputes, which went beyond what was necessary, only caused confusion, and raised scruples in people's minds, who were not always capable of making such difficult and confused enquiries. That therefore, the best expedient was to enjoin both parties to silence, and oblige them to become friends, and say no more for the future upon the subject of that dangerous and unnecessary dispute."

Constantine, who had a great value for Eusebius, and who besides was very glad to hear that the question in this dispute did not concern the faith, without difficulty became of the same opinion too, because we easily believe what we desire; and therefore he wrote a letter agreeable to the wrong information which he had received. This letter was addressed alike to both parties, and blamed both the one and the other, but the patriarch much more than Arius, ordering them to be reconciled, without contending any farther upon this point, which had caused so much confusion in the Church.

The emperor soon perceived that he had been misled, and that the dispute referred to something more vital in our religion than he had at first supposed. This led to the convention of the council of Nice. (*See Athanasius, Arius, and the preceding article of Eusebius of Cæsarea.*) This great council, convened, not by the Pope of Rome, but by the emperor, was assembled, not to discuss a doctrine, but that testimony might be borne from all parts of the world as to the truth received by the Churches from the holy apostles. Eusebius of Nicomedia of course was there, and he and his followers, seeing plainly that there was no remedy left for them, if in the emperor's presence they did not gain some advantage by disputing,

used their utmost endeavours to carry it for their opinion, or, at least, to hinder a definitive sentence, by the difficulties which they started. On the other side, the orthodox, continuing resolute in defence of the truth, and becoming more bold by the presence of a prince, who had so much zeal and piety and such good intentions, opposed, with more force than ever, the false subtleties of these heretics, by the great truths of the Scripture, and the ancient belief of the Church, from the Apostles down to that time; so that each party being heated, nothing was ever disputed with more violence than upon this occasion.

Constantine, who had a mind to bring them to a union imperceptibly and by fair means, heard both sides with extraordinary patience; commended one, restrained the heat and violence of another; caused those who ran from the point in hand, to return to it; softened whatever expressions were harsh, and prevented the breaking in upon order, speaking familiarly in Greek to all, inviting them to agree, and bringing over the greatest part of those, who, through a desire of vanquishing, or shame of yielding, continued still obstinate in their particular opinion. In short, he forgot nothing that an excellent moderator could do, to preserve order and keep them within bounds, and put an end, so happily as he did, to the dispute that was in this council.

For as soon as, by the emperor's order, they came to vote, above three hundred bishops unanimously declared for the catholic verity, which they had all along so resolutely defended in the course of the dispute; and the Son of God, to the great joy of Constantine, was declared to be consubstantial with His Father, and entirely equal to Him in all His divine perfections, according to the form of faith drawn up by Hosius, one of the presidents of the council; and they published the condemnation of the detestable doctrine of Arius; which, being reduced to several propositions, was anathematized, together with all those who were maintainers of it.

Eusebius of Nicomedia, with sixteen bishops of his party, willing to use their utmost endeavours, opposed the decree, and rejected with scorn the word *consubstantial*: but Constantine forthwith declared, that he would have what had been determined inviolably observed; and that if any one refused to submit to it, he would send him into banishment, and exclude him from the society of men, as a wicked and impious wretch, who rebelled against the decrees of God Himself. For which reason, the greatest part of them, who were unwilling to incur the emperor's displeasure and the loss of their bishoprics, soon resolved to suit themselves to the times, and to sign whatever they should be required.

Eusebius of Nicomedia, surprised at seeing himself deserted by the greatest part of his creatures, began to consult with the few bishops that he had left, how they might appease the storm that threatened them, without being obliged to subscribe to the orthodox confession of faith; and after all, they agreed that there was but one remedy, and that was to present another confession, couched in terms less disagreeable, which the council might receive for the sake of peace, and they themselves afterwards interpret after their own way, and in the sense which they kept concealed, in order to publish it at a fitter opportunity. Having then composed such confession of faith, they presented it to the council, as containing the same doctrine that had been established, and differing in nothing but a few expressions, which (said they) ought not to hinder their uniting all together in the same opinion. But as soon as they saw that the term *consubstantial*, and the condemnation of the doctrine of Arius, who had been anathematized, because he still persisted in his heresy, was not in it; then the whole assembly began to cry, with one voice, that that confession was a mere cheat and delusion, which only concealed their error under equivocal terms,

to prevent its being justly condemned; and this was carried on with so much heat, that they caused it to be torn immediately in the presence of those bishops who had presented it, and whom they openly styled rebels against God, and traitors to religion. This so confounded those who came with Eusebius, that Menophantus of Ephesus, Patrophilus of Scythopolis, Narcissus of Neronias, and Maris of Chalcedon, who were the chief of his friends, quitted him, and went at that instant and subscribed the council's confession of faith; so that Eusebius had nobody now left with him but Theognis of Nice, Theonas of Marmorica, and Secundus of Ptolemais.

Eusebius however would not yield yet; for what will not an head of a party do, especially in religion, to maintain his ground, and preserve the authority he has gained over those of his sect? For this purpose he devised a subtlety, of which he was the first inventor, and which he thought would be very proper to defend him from the thunder-claps which he expected on the part of the council, by being deposed; and from the emperor, by being banished. There were two parts in the form drawn up by Hosius; one was that confession of faith which we daily make in the Nicene Creed, where the word *consubstantial* was made use of; the other, the condemnation of certain propositions taken from Arius's books and discourses. The first contained only the justice of the cause, being a plain exposition of the catholic faith; in the second, both the matter of fact and right were joined together in a condemnation of the doctrine of Arius, included in those propositions. Eusebius, after having well considered the confession of faith, concluded with himself, that the only way to perplex the Fathers, and preserve his own party in following the doctrine of Arius, was to make a distinction between the matter of fact and the matter of right. He therefore represented to the council, in very respectful terms, "That he sub

mitted to their determinations concerning the faith, and consented to subscribe to it, even admitting the word *consubstantial*, according to the genuine signification of it, and consequently that he held no erroneous opinion; but that as for the condemnation of Arius, he could not subscribe to it; not that he had a mind to reject the points of faith which they had decided, but because he did not think that he, whom they accused, was in the error that they laid to his charge: that, on the contrary, he was entirely persuaded, by the letters which he received from him, and by the conferences which he had had with him, that he was a man whose sentiments were entirely different from those for which he was condemned." It is hard to conceive a greater piece of impudence, supported by less good sense and judgment, than that of this bishop upon this occasion: for they had by them the writings of Arius, which had been just read and examined in the council. He had been often heard to explain his meaning in the dispute; and yet his protector durst assert, in opposition to the whole assembly of fathers, that they did not rightly take nor understand the sense of his words, and that it was a matter of fact which was not to be questioned. So true is it, that after passion has once seduced the mind, it is actuated afterwards only by the will, which is blind, and hinders us at length from seeing anything as it is, and makes us imagine we see that which is not. But the council was so enraged at this way of proceeding, that perceiving him to continue still inflexible in this obstinate resolution which he had taken, not to subscribe to the condemnation of Arius, under pretence that it concerned a matter of fact, which he might judge of by his ears and eyes, they condemned those four bishops as heretics, and deprived them of their sees. They even chose two others to put in the place of Eusebius and Theognis, namely, Amphion for Nicomedia, and Chrestus for Nice; being well

assured, that Constantine would not fail to support their sentence.

Constantine, by a strong stretch of the Regale, commanded Eusebius and the other bishops who refused to subscribe to the condemnation of Arius, after they had been condemned and deprived by the council, to be carried into banishment. This just severity of Constantine, and his unshaken constancy, even against him, who, by the favour of the empress Constantia, was thought to have great interest at court, brought these rebels to themselves, abated their pride, and made them, in appearance at least, to do whatever they were required. For, in the first place, Arius, and his two chief disciples Euzoïus and Achillas, pretended to return to the faith, and to be perfectly undeceived, begging pardon of the council, and humbly intreating the fathers to admit them into their presence, protesting that they were very ready to satisfy them, and to submit to them in every thing, without exception. The council, imitating the goodness of Him Whom they represented, and Who desireth not the death of a sinner, but rather that he should be converted and live, received their request graciously, and caused them to be called into the assembly, where, after having given satisfaction in every thing that was asked them, and publicly abjured their heresy, they were re-established in the exercise of their ministerial office, upon condition nevertheless, not to return any more to Alexandria, where they had been the occasion of so much disorder. The two African bishops, Theonas of Marmorica, and Secundus of Ptolemais, who blindly followed Arius, and were the first that were seduced by him, followed his example, and received the like favour.

This last stroke quite confounded Eusebius : he found himself reduced to the last extremity, being left almost alone, and forsaken by every body, except only one bishop, who was Theognis of Nice, who always followed

his fortune. He knew very well that Constantine's order was going to be put in execution against him ; and since he could not bring himself to a resolution of quitting the court, which he was passionately fond of, nor of losing so good a bishopric, which he had purchased by more than one crime ; he at length chose rather to debase and humble himself for the present, in order to preserve himself in his post, where he might easily find an opportunity of rising again. For this purpose, he employed the most powerful friends he had at court to intercede for him with the emperor ; and at the same time he, with Theognis of Nice, presented a petition to the council, expressed in the most humble and respectful terms. They therein represented, that indeed they had before been unwilling to subscribe to Arius's condemnation, because they had thought that he was not in reality a man of such sentiments as were attributed to him ; but that now they were resolved to submit their opinion to the holy council, in that matter, and do whatever they appointed : that, however, they did not do this out of any fear of banishment, to which they were condemned, but only that they might not be accounted heretics, by persisting in their refusal : that since Arius himself, who was the cause of the mischief, and more criminal than any, had been received into favour ; it was not just that they who had only erred through following him, should become more guilty by their silence, or be refused the same favour when they desired it : that they most humbly intreated the fathers to use their good offices for them with the emperor ; and in the mean time, to enjoin them whatever they, in their wisdom, should think requisite. All the fathers, who ardently desired to have all the members of the council re-united together, with open arms received these bishops who returned last to their duty, and seemed to be affected with a sincere repentance, which they expressed by their humiliation. What

was most extraordinary at this juncture, was, that at the same time that the fathers went to intercede for the bishops with the emperor, that prince, prevailed upon by the humble intreaties of Eusebius's friends, was also about to desire the council to be merciful to them, and restore them again if they submitted : so that both the one and the other, finding in themselves the same favourable disposition towards them, they were restored by the council, and the emperor reversed the sentence which he had given against them.

The heat of Arianism seemed now to be utterly extinguished, as well by the unanimous consent with which it was condemned by the bishops assembled in the council of Nice, as by the solemn abjuration which Arius himself and his followers had made of their doctrine : but it soon appeared that the fire only lay concealed, that it might afterwards do the more mischief. Let us now see by what artifices and secret contrivances they were able, not only to keep on foot, but to make more powerful, a party that was looked upon as entirely ruined, and which durst not declare themselves.

Eusebius of Nicomedia, who knew that the greatest part of his friends, especially Arius, had, as well as himself, only signed the Nicene confession out of complaisance or fear, having assembled them together, found no difficulty to bring them to their former disposition, and make them resolve never to quit their enterprize. All that remained, was to consider by what means they should accomplish it ; so that after having well considered the matter, they resolved upon these four things :—1. That it was necessary to dissemble with Constantine, whose unshaken steadiness in the faith they were not unacquainted with ; and that in expectation of a more favourable opportunity, they should always declare that they stuck to the decisions of the council. 2. That they should make it their business to strengthen their party,

by gaining under-hand as many as they could, especially at court. 3. That they should endeavour to ruin those who opposed their designs ; but especially Athanasius, who defended Alexander the patriarch, their enemy, and who was the most powerful adversary that had opposed them in the council. 4. That they should set all their engines at work to re-establish Arius in Alexandria, that he might recover the credit and interest which he had there before his condemnation, which by that very means would appear to be unjust.

These things being thus determined, every one began to apply himself to the particular part which he was to act ; but above all, Eusebius, who was, as it were, the soul of the party. As he was a great courtier, and upon all occasions supported by the favour of the empress Constantia, he easily recovered the emperor's esteem ; who, besides, was very well satisfied with his having submitted to the council, thinking he had done it heartily and sincerely. He afterwards found it no difficult matter to gain several at court, whom he drew over to him by all manner of artifices, they expecting to reap great advantages from his favour : so that having gotten a great number of dependants, in whom he could confide, he thought himself in a condition to put his design of ruining Athanasius in execution, and re-establishing Arius at the first opportunity, which then offered as favourable as could be desired.

But Eusebius overshot the mark, for having leagued with the Meletians, and with them brought false accusations against St. Athanasius, now patriarch of Alexandria, he disgusted Constantine, who put into execution the dormant decree of the council of Nice against him, and sent him into exile. While these things happened at Nicomedia, where Constantine still continued, he caused his city, New Rome, to be magnificently built at Byzantium, which name he changed to that of Constantinople.

It was finished in two years, and he removed thither the seat of his empire. He solemnly dedicated it to God, in memory of the blessed Virgin Mary, mother of our Lord : and it being the twentieth year of his reign, and the fifth since Constantine's being created Cæsar, when, according to custom, great rejoicings were to be made, he took the opportunity of making the dedication of that city the most magnificent that could possibly be. It was at this time that Constantia, who was impatient both at the disgrace and absence of Eusebius of Nicomedia, procured him to be recalled from banishment. She even got her nephew Constantius, whose good opinion Eusebius had found such means to gain, that he possessed it entirely afterwards, to join with her to this purpose ; and they both together made such intercession with Constantine, that the emperor, who could not easily have refused his sister and his son anything they asked during that festival, and who, besides, still esteemed Eusebius, whom he had formerly had an affection for ; was very willing to be at last persuaded that those two bishops, whom he had banished, always kept to the Nicene faith, and were not answerable for what the Egyptians had deposed against their patriarch : and therefore he caused them to be recalled, and let them return again to their churches.

Eusebius, instead of amending by his banishment, became thereby still more incensed against St. Athanasius, and was more resolute than ever to ruin him ; but kept himself a little upon his guard, in order to take such precautions as might secure him from the emperor's displeasure : to which purpose he was very careful to make every body believe that he was closely attached to the determinations of the council of Nice ; for he was then persuaded that the emperor would never suffer any attempt to be made against it ; and that it was by that, most assuredly, he would always judge whether people were orthodox in their opinions. Moreover, though he earnestly

desired to have Arius return, that he might settle him again in Alexandria, according to his first design, yet he took a great deal of care not to mention it at that time, for fear of making himself suspected. However, he again began to enter into measures with the Meletians, for loading St. Athanasius with new calumnies; but he took them somewhat more cautiously and secretly than before, staying purposely at Nicomedia, and absenting himself from the court, which was at Constantinople, that he might be thought to mind nothing but the government of his Church.

To the influence of Eusebius, however, are to be traced all the persecutions which that eminent saint of the Church, the illustrious Athanasius had to undergo. And when Constantius succeeded to the empire, Eusebius pulled off his disguise, and began to act in concert with the courtiers, who entirely won Constantius to the Arian side, for the complete establishment of his faction. When the see of Constantinople was vacant, the Catholics elected Paul, a virtuous and very learned man, to be their bishop, but Constantius set aside the election, and caused Eusebius to be again translated. Eusebius, now Bishop of Constantinople, became more violent than ever, and one of his first actions was to persecute Eustathius, Bishop of Antioch. (*See his Life.*) His persecution of Athanasius continued, and his triumph was complete in the council of Antioch in 341. This council was held on occasion of the dedication of the "Golden" Church at Antioch. The emperor Constantine commended this work in a style of magnificence worthy of his piety, and Constantius had just completed it; and as Eusebius of Nicomedia lost no opportunity of advancing his schemes, he so managed matters, that under the pretext of dedicating the new church, he assembled a council, of which the real object was to condemn belief in the consubstantiality of the Son. Ninety-seven bishops,

of whom forty, at least, were acknowledged Arians, were present. They came chiefly from the following provinces : Syria, Phenicia, Palestine, Arabia, Mesopotamia, Cilicia, Isauria, Cappadocia, Bithynia, and Thrace. The principal men amongst them were, Eusebius, who had usurped the see of Constantinople, Theodorus of Heraclea, Narcissus of Neroniadis, Macedonius of Mopsuestia, Masis of Macedonia, Acacius of Cesarea, Eudoxius, afterwards of Constantinople, George of Laodicea, and Theophronius of Tyana, in Cappadocia. Maximus, Bishop of Jerusalem, refused to attend, not forgetting how he had been, upon a former occasion, (in the synod of Tyre,) surprised into subscribing to the condemnation of Athanasius.

No bishop from the west was present at the council. The emperor Constantius, however, who saw only with the eyes of the Arians, attended in person. The sole object of the Eusebians was to crush Athanasius, and accordingly they brought forward again the accusations which had been urged against him in the council of Tyre, and had been repeatedly refuted. Moreover, they alleged against him, on the present occasion, certain murders which had been committed, and which they pretended were caused by his return to Alexandria. In the end he was condemned without a hearing ; and they proceeded to draw up three creeds or formularies.

The object of these formularies was to give a triumph to the party of Eusebius, by an insinuation that the dispute between him and those who held the Homo-ousian was a mere dispute about words.

Eusebius did not long survive his triumph, for in the following year he died.—*Maimbourg. Tillemont. Socrates. Theodoret.*

EUSTATHIUS.

EUSTATHIUS was born at Lida, in Pamphylia, was Bishop of Berea, and afterwards of Antioch. He was

strongly opposed to Arius, and distinguished himself by his zeal at the council of Nice. He is referred to in the preceding article: Eusebius of Nicomedia having usurped the see of Constantinople, resolved to rid himself of Eustathius, as the most powerful of all those who opposed the establishment of his heresy. To bring this design about, he suborned people to tell Constantius, that he was an enemy to him, and had spoken insolently and abusively of the memory of the empress his mother. This accusation relating to a very tender point, the emperor, who was extremely exasperated against him, without difficulty resolved his destruction, and abandoned him to Eusebius, who undertook to ruin him under some other pretence, and procure him to be condemned for other crimes, without mentioning this, or so much as there being any appearance of it. For this purpose he feigned a journey to Jerusalem to visit the holy places, from whence he returned back to Antioch, to give orders about what was necessary for celebrating the dedication of the great temple, which Constantine had begun to build there, and Constantius had finished. He set out from Constantinople with Theognis of Nice, the most faithful of all his friends; and as they passed by Antioch, they were received there with all manner of respect and civility by Eustathius, to whom they likewise gave all possible instances of a sincere friendship, the better to conceal the treacherous designs which they were contriving against him. As soon as Eusebius arrived at Jerusalem, all the bishops of his faction, who were then in the neighbouring provinces, came to him; his old friend Pacrophilus of Scythopolis, Actius of Lydda, Theodore of Laodicea, several others of Syria and Palestine; and above all, Eusebius of Cæsarea. He imparted to them the real cause of his journey, and the design which he had undertaken, in concert with the emperor, of driving Eustathius from his see without violence, for fear of rais-

ing a commotion, because he was mightily beloved, shewing them the means that were necessary to bring it about. He found them all ready to do whatever he desired, and especially Eusebius of Cæsarea, who besides the common interest of his party, imagined he had a more particular reason not to love Eustathius, as being his rival in learning and eloquence, as well as in dignity, having had the preference of him when chosen into the bishopric of Antioch, at the death of Paulinus.

After having well considered what was to be done, Eusebius took again the road to Antioch, accompanied by all those bishops, who pretended to come thither, only to attend the new Bishop of the imperial city, out of respect. Eustathius, who had no suspicion of what they were plotting against him, and being one of a great spirit, did his utmost to give a good reception to such good company; for he had already with him other bishops, who came a great way off, on account of the dedication which was about to be performed. But one day, as they were all assembled in the form of a synod, to consider upon some ecclesiastical affair, the holy patriarch was very much surprised at the sight of a woman holding a child in her arms, who came in to them, and throwing down the child at their feet, told them, with lamentable cries, that Eustathius, after having seduced her, had left her with that child, of which he was the father, and which he most cruelly refused to maintain. At this, Eusebius, who had suborned this woman, and all the bishops of his party, said, that as this was a crime so shameful and scandalous to the Church, he was under a necessity of justifying himself. The good bishop thought that would be no difficult matter, because, being well assured of his own innocence, he was no less confident of this impudent woman's not being able to support her accusation by any sort of proof. He demanded, therefore, that she might be obliged to produce some evidence

of the crime she accused him of: she, who had her instructions, answered him, that indeed she had none, because he had been cunning enough to take such precautions, that nobody could ever depose against him; but that she was ready to swear, as accordingly she did, that Eustathius was the father of the child, meaning by that a certain artificer by whom she really had it, as she afterwards confessed before several bishops, to whom, finding herself sick and at the last extremity, she confessed this horrible piece of villany invented by Eusebius. All laws, both human and divine, in such cases, forbid any person, and especially a priest, to be condemned without some farther proof than this; and the rest of the bishops, who were at that assembly, would not have had any regard paid to such weak testimony in so improbable a case.

But the Eusebians, who desired nothing more, began to cry out with one consent, that the crime was but too well testified by the accomplice of it herself, who averred it to his face, and confirmed what she alleged by an oath. Whereupon Eusebius of Cæsarea, between whom and Eustathius there had been great differences, because in one of his books he had accused him of corrupting the doctrine of the council of Nice; rising from his seat, acted the part of an accuser, and said, that although he should not be convicted of that adultery, as he really was, he ought nevertheless to be deposed, because, that under pretence of adhering to the faith of the council, which he did not do, he maintained the errors of Sabellius, which Eusebius pretended to prove by false conclusions, which he drew from his principles. And hereupon, notwithstanding all that the great bishop could urge to the contrary, the Eusebians pronounced sentence of deposition against him, and without hearing the rest of the bishops, who protested against this horrible injustice, they went to meet the emperor, who, they knew, was not far from Antioch, whither he was coming, and so con-

trived it, that at his arrival, that prince, who had already made himself the minister of their passions, and was greatly exasperated against Eustathius, banished him to Trajanopolis in Thrace, where he finished, at length, by this sort of martyrdom, a life which he had rendered worthy of admiration, both by the purity of his doctrine and manners, and the glorious combats which he had undergone, in defence of the divinity of Jesus Christ.—*Maimbourg. Tillemont.*

EUTYCHES.

EUTYCHES was a monk of the fifth century, and was elected abbot or archimandrite of a convent near Constantinople. He was at first honourably distinguished by his opposition to the Nestorian heresy, although he himself afterwards acquired a bad fame by establishing the heresy which goes by his name.

As this portion of history is not in general well known, and as the controversy is one of importance, having occasioned the convocation of the fourth general council, that of Chalcedon, we shall enter at some length into the history of this heretic.

But we must premise the extreme importance of rejecting the heresy alluded to. The Monophysites, or those heretics who have Eutyches for their founder, acknowledge only one nature in Christ, compounded of the divinity and humanity, yet without conversion, confusion, or mixture. And it is evident that such a doctrine shakes the main pillars of the Christian's hope, for in attributing to our blessed Saviour a sort of third nature, compounded of the divine and human, it threatens to render His suffering for us imperfect, and incapable of obtaining salvation for men; for unless Christ had been very and perfect man to suffer, and very God to confer an infinite value on His sufferings, His death would have been inadequate to the accomplishment of so great a work.

Eutyches was first accused of heresy in a council assembled at Constantinople in 448. He refused to attend the summons at first, urging the plea of age and ill health. But at the seventh session he was present; when Flavian, Bishop of Constantinople, addressed him saying:—You have heard what your accuser says; declare, therefore, if you confess the union of two natures. Eutyches answered, Yes; of two natures I do. Eusebius said, Do you confess two natures after the incarnation, Lord Archimandrite, and that Jesus Christ is consubstantial with us according to the flesh, or not? Eutyches, addressing his discourse to Flavian, answered, I am not come here to dispute, but to declare to your holiness my thoughts; they are written in this paper, order it to be read: Flavian said, Read it yourself. Eutyches told him that he could not. Why? said Flavian, this exposition, is it yours, or any other person's? if it is yours, read it yourself. It is mine, replied Eutyches, and conformable to that of the holy fathers. Flavian asked, What Fathers? Declare it yourself; what occasion have you for a paper? Eutyches said, My belief is this; I adore the Father with the Son, and the Son with the Father, and the Holy Ghost with the Father and the Son. I confess His taking upon Him the flesh from the holy Virgin, and that He was made perfect man for our salvation. This I confess too in the presence of the Father, and of the Son, and of the Holy Ghost, and your holiness.

Flavian asked him, Do you confess that the same Jesus Christ, only Son of God, is consubstantial with His Father, according to the divinity, and consubstantial with his Mother, according to the Humanity? Eutyches replied, I have declared my opinion, why do you ask me any more? Flavian said, Do you now confess that He is of two natures? Eutyches replied, As I acknowledge Him for my God, and Lord of heaven and earth, till this time I have not suffered myself to reason of His nature;

but that He is consubstantial with us, till this time I have not said it; I confess it. Flavian asked him, Do not you say that the same is consubstantial with the Father according to the divinity, and with us according to the humanity? Eutyches made answer, Till this day, I have not said that the body of the Lord our God is consubstantial with us; but I confess that the holy Virgin is of the same substance with us, and that our God has taken His flesh from her.

Basil, Bishop of Seleucia, said, If His Mother is consubstantial with us, He is likewise; for He has been called the Son of Man. Eutyches answered, Since you now affirm it, I consent to every thing. Florentius the patrician said, The Mother being consubstantial with us, the Son is certainly consubstantial with us too. Eutyches said, I have not said so hitherto; for as I maintain that His body is the body of a God, do you understand me? I do not say, that the body of God is the body of a man, but a human body, and that the Lord is incarnate of the Virgin. But if I must add that He is consubstantial with us, I say that likewise; I have not declared it before; but now, since your holiness has said it, I agree to it. Flavian replied, It is then by necessity, and not according to your opinion, that you confess the faith. Eutyches said, It is my present opinion; till this hour I feared to say it; and knowing that the Lord is our God, I did not suffer myself to reason upon His nature; but since your holiness allows and teaches me, I consent. Flavian said, We innovate nothing, we only follow the faith of our fathers. Florentius the patrician said, Tell us whether the Lord is of two natures after the incarnation, or not? Eutyches replied, I confess that he was of two natures before the union, but after the union I confess but one.

The council said, You must make a clear confession, and anathematize whatever is contrary to the doctrine which has been just now read to you. Eutyches said, I

have told you that I have not said it before now ; since I am taught it by you, I agree to it, and follow my fathers. But it has not appeared plainly to me in the Scriptures, and the fathers have not all said it ; if I pronounce this anathema, woe be to me, for I anathematize my fathers. All the council arose, and cried aloud, saying, Let him be anathematized. Flavian said, Let the council declare what this man deserves, who will neither clearly confess the true faith, nor submit to the opinion of the council. Seleucus, Bishop of Amasea, said, He deserves to be deposed, but you may be indulgent to him. Flavian answered, If he confesses his fault, and anathematizes his error, we may pardon him. Florentius asked him, Do you say that there are two natures, and that Jesus Christ is consubstantial with us ? speak. Eutyches replied, I have read in St. Cyril and St. Athanasius, that He is of two natures before the union ; but after the union and incarnation, they say no more two natures, but one. Florentius said, Do you confess two natures after the union ? speak. Eutyches answered, if you please to order St. Athanasius to be read, you will find no such thing there. Basil of Seleucia said, If you do not say two natures after the union, you admit a mixture and confusion. Florentius said, He that says not, of two natures, and two natures, does not think right. The whole council arose, and cried aloud, The faith is not forced : many years to the emperors, many years. Our faith is always victorious. He does not submit, why do you exhort him.

Flavian pronounced sentence in these terms : Eutyches, formerly priest and Archimandrite, being fully convicted, as well by his past actions as his present declarations, of maintaining the error of Valentinus and Apollinarius, and of following obstinately their blasphemies ; and so much the more as he has not regarded our advice and instructions, by receiving the holy doctrine : it is for this reason that, with tears and groans for his total loss, we

declare, on the part of Jesus Christ, Whom he has blasphemed, that he is deprived of all sacerdotal rank, of our communion, and of the government of his monastery; informing all those who shall discourse, or converse with him for the future, that they shall themselves be subject to excommunication. This sentence was subscribed by thirty-two bishops and twenty-three abbots, eighteen of which were priests, one deacon, and four laymen. The most eminent are Andrew, Faustus, (who seems to be the son of St. Dalmatius) Martin, Job, Manuel, Abraham, Marcellus, abbot of the Acemets. The most considerable bishops were Flavian of Constantinople, Saturnius of Marcianopolis, Basil of Seleucia, Seleucus of Amasea, Ethericus of Smyrna, and Julian of Coos, deputed by St. Leo.

The controversy raged for a considerable time, until Eutyches at last, through the influence of a friend at court, the eunuch Chrysaphius, persuaded the emperor to convoke a council at Ephesus, which assembled in August 449. It consisted of 130 bishops, and is called in ecclesiastical history the *Latrocinium* of Ephesus, the convention of robbers. In this synod Eutyches was absolved from the censure of the synod of Constantinople; and Flavian, who had pronounced sentence against him, was deposed and treated with such violence, that on this account, together with its other irregular proceedings, the synod received the title just mentioned. Flavian was committed to prison and then banished, but he died in a few days at Hypæa in Lydia, of the kicks he received from Barsumas and his monks. Dioscorus the president, excommunicated Leo, the Pope of Rome.

A council was held every year at Rome, and the council now held there, of course condemned the *Latrocinium* of Ephesus. Through the exertions of Leo the great, Bishop of Rome, among others, the emperor Marcian, Theodosius being now dead, consented to call a council at Chalcedon, which council is the fourth of the general

councils. This was done to secure the final decision of the Church universal, and so to settle the disputes which had arisen or might arise in provincial councils.

The council assembled in the church of St. Euphemia the martyr, situated on the outside of the city, about two hundred and fifty paces from the Bosphorus, with a magnificent prospect before it, including a view of Constantinople. The Basilica was spacious, supported by magnificent pillars. And it is mentioned that there was a *gallery* running round it for the people to pray in and to hear the office.

The council assembled, by command, not of the Pope of Rome, but of the emperor Marcian, on the 8th of October, 451. The council was attended by nineteen chief officers of the empire, and 630 bishops. The order of their sitting was this: the magistrates were placed in the middle, before the balustrade surrounding the altar; on the left sat the legates of the Bishop of Rome, and of Auatolius, Bishop of Constantinople, and other bishops of the Eastern dioceses, Antioch, Cæsarea, Ephesus, Pontus, Asia, Thrace; on the right were Dioscorus of Alexandria, with the bishops of Jerusalem and Corinth, the legates of Anastasius, Bishop of Thessalonica, and the rest of the bishops of the dioceses of Egypt and Illyricum. The gospel was placed in the midst of the assembly. It may be remarked here, that from what occurred in the eleventh and twelfth sessions, the majority of the Asiatic bishops were married men.

This synod published a confession or definition of faith, in which the doctrine and creed of the three preceding councils of Nice, Constantinople, and Ephesus were confirmed, and the epistles of St. Cyril of Alexandria, and that of Leo, the Bishop of Rome, were approved. The orthodox doctrine of the existence of two perfect and distinct natures, the divine and human, in the unity of the Person of our Lord Jesus Christ was clearly defined.

Eutyches was in this council anathematized as well as

Dioscorus, Bishop of Alexandria. They maintained, as will be remembered, that there was only one nature in our Lord Jesus Christ after the incarnation, or the union of the divinity and the humanity. The decree of the Latrocinium was annulled, and though a few bishops of Egypt and Palestine, of the party of Dioscorus, opposed the orthodox doctrine and founded the Monophysite sect, the infinite majority of the Catholic Church throughout the world received the doctrine of the Œcumenical synod. The doctrine taught by this synod is as follows : “ We confess and with one accord teach, one and the same Son, our Lord Jesus Christ ; perfect in divinity, perfect in humanity ; truly God, truly man ; consisting of a reasonable soul and body ; consubstantial with the Father according to the Godhead, and consubstantial with us according to the manhood ; in all things like to us without sin ; Who was begotten of the Father, before all ages, according to the Godhead ; and in the last days, the same born according to the manhood, of Mary the Virgin, Mother of God, for us and our salvation, Who is to be acknowledged one and the same Christ, the Son, the Lord, the only begotten, in two natures, without mixture, change, division, or separation ; the difference of natures not being removed by their union, but rather the propriety of each nature being preserved and concurring in one aspect and person. So that He is not separate or divided into two persons, but is one and the same only Son, God the Word, our Lord Jesus Christ.”

After the reading of the definition, all the bishops cried out, this is the faith of the fathers ; let the metropolitans subscribe in the presence of the magistrates ; what has been defined admits of no delay ; this is the faith of the apostles, we all follow it. The magistrates said, what the Fathers have decreed, and with which every body is satisfied, shall be related to the emperor.

At the sixth session the emperor Marcian came in person to the council. He made a speech, which he

delivered in Latin, being the language of the empire, and which was interpreted in Greek. He therein shewed the intention he had in convening the council, to preserve the purity of the faith, which had been sometime changed by the avarice and passion of particular persons ; (meaning, without doubt, Chrysaphius.) He said, that no other belief concerning the mystery of the incarnation should be entertained, than what had been taught by the fathers of Nice, and Leo, in his letter to Flavian. He declares that after the example of Constantine, his desire of assisting at the council, was only to establish the faith, not to shew his power, and exhorts the fathers sincerely to explain the faith, agreeable to what they had received by tradition. All the bishops cried out, Long life to the emperor, long life to the empress ; long life to the catholic princes. The archdeacon Aetius afterwards said, that he had in his hands the definition of faith made by the council, and read it by the emperor's order. It was that of the preceding day, which was subscribed by all the bishops, to the number of 356, beginning with the legates. Diogenes, metropolitan of Cyzicus, subscribed for himself and six of his suffragan bishops, who were absent : as also did Theodore of Tarsus, and twelve other metropolitans.

The emperor asked if all the council agreed to this confession of faith. All the bishops cried out, We all agree to this : we have all voluntarily subscribed : we are all orthodox. To this they added several other acclamations of praises and wishes for the emperor and empress ; calling him the new Constantine, and her the new Helen.

The emperor said : The catholic faith having been declared, we think it just and expedient to take away all pretence of division for the future. Whosoever, therefore, shall raise a disturbance in public, (speaking of the faith) if he is a private person he shall be expelled the imperial city ; if an officer, discharged ; if he be a clerk, he shall

be deposed, and subject to other punishments. All the bishops cried aloud, Long live the emperor, long live the pious prince : you have reformed the churches, you have established the faith : long live the empress. God preserve your empire ; you have driven out the heretics. Anathema to Nestorius, Eutyches, and Dioscorus.

The emperor said : There are some articles which we have in respect to you reserved, thinking it more proper to have them canonically ordained in the council, rather than commanded by our laws. The secretary Beronician read them by the emperor's order. There were three of them, the first of which was expressed in these terms : We pay honour, as they deserve, to all those who sincerely embrace a monastic life ; but because some persons under that pretence disturb the Church and State, it is ordained, that nobody shall build a monastery, without the consent of the bishop of the city, and the proprietor of the land ; and that the monks, as well in the city as the country, be subject to the bishop, and live in quiet ; applying themselves only to fasting and prayer, without engaging in ecclesiastical or secular affairs, unless they are in case of necessity employed by their bishop : neither shall they receive slaves into their monasteries, without consent of their masters.

The second article imports : That because some clerks and monks, out of avarice, are engaged in secular affairs, the council has ordained, that no clerk shall farm any land, or enter upon the office of steward, unless employed by his bishop in the care of the church lands. If contrary to this prohibition, any one shall dare to become farmer himself, or by any other, he shall be subject to an ecclesiastical punishment ; and if he obstinately persists, he shall be deprived of his dignity. The third imports, that the clerks who are in the service of one church, shall not be appointed to the church of another city ; but that they ought to be contented with that to which they were first appointed ; except those who, being driven out of

their own country, have, through necessity, entered into the service of another Church. If any one, contrary to this decree, receive a clerk who belongs to another bishop, both the bishop receiving him, and the clerk so received, shall be excommunicated, till such time as the clerk returns to his church. These three articles having been read, the emperor gave them to the Bishop Anatolius, and after some acclamations, he said :—

In honour of St. Euphemia and your holiness, we order that the city of Chalcedon, in which the holy council has been assembled, have the privileges of a metropolis; but in name only, without prejudice to the dignity of the metropolis of Nicomedia. The council, by their acclamations, gave approbations of it, adding at the end; we beseech you to dismiss us. The emperor replied, I know you are fatigued with so long a stay; however, have patience for three or four days, and prosecute the affairs you think proper, in presence of the magistrates, being assured of having all necessary assistance; and let nobody depart till the whole be finished. Thus ended the sixth session.

The last words of the bishops, who desired to be dismissed, shew that they thought the council was ended, because they were convened for the definition of faith, which they had authorized by their subscriptions. They had likewise approved the three canons which were proposed by the emperor: they therefore thought they had nothing more to do for the general interest of the Church. It likewise appears by the emperor's answer, that he did not retain them at Chalcedon, but for particular affairs. It is for this reason, that the ancients made a great distinction between the first six sessions and the following, wherein the faith was no longer considered.

What became of Eutyches after the council of Chalcedon is uncertain.—*Evagrius Scholasticus. Definitio Fidei, apud Routh opuscula. Fleury. Palmer's Treatise on the Church.*

FABER, BASIL.

BASIL FABER, an eminent Lutheran divine, was born in 1520, at Sorau, in Lower Lusatia. He studied at Wittenberg, and successively became a teacher in the schools at Nordhausen, Tennstadt, and Quedlinburg, and rector of the Augustinian college of Erfurt. He translated into German the notes of Luther on Genesis, and the Chronicle of Krantzius. He published also observations on Cicero, and other learned works, and was concerned in the Magdeburgh Centuries; but his best known work is his *Thesaurus Eruditionis Scholasticæ*, first published in 1571. After his death it was augmented and improved by Buchner, Thomasius, Christopher Cellarius, and the elder and younger Grævius. The edition published at the Hague, 1735, in two vols, fol. is excelled by that by John Henry Leich, Frankfort, 1749, two vols, fol. Faber died in 1576.—*Gen. Dict.*

FABER, JOHN.

JOHN FABER, called *MALLEUS HERETICORUM*, "the Hammer of Heretics," was born in Suabia in 1479. He became Archbishop of Vienna, and died in 1542. His works were printed in three vols, fol. at Cologne in 1537-41. On his advancement to the episcopacy, Erasmus said, "Though Luther is poor himself, he makes his enemies rich." In a dispute with the Zuinglians, this zealous Romanist is reported to have exclaimed, when hard pressed by his opponents' continued appeal to the Gospel, "that the world might very well live in peace without the Gospel."—*Moreri. Dupin.*

FABRICIUS, FRANCIS.

FRANCIS FABRICIUS was born at Amsterdam in 1663. He studied the Oriental languages at Leyden, where he

was chosen to the pastoral office, and the divinity professorship; to which was afterwards added that of eloquence. He died in 1738. His works are,—1. *Christus unicum ac perpetuum Fundamentum Ecclesiæ*, Leyden, 1717, 4to. 2. *De Sacerdotio Christi juxta Ordinem Melchizedeci*, ib. 1720, 4to. 3. *Christologia Noachica et Abrahamica*, ib. 1727, 4to. 4. *De Fide Christiana Patriarcharum et Prophetarum*, ib. 4to. 5. *Orator Sacer*, ib. 1733, 4to. This contains the substance of his lectures on preaching.—*Moreri*.

FABRICIUS, ANDREW.

ANDREW FABRICIUS, a Romish divine, was born in 1520, at Hodege, in the district of Liege. He studied philosophy and divinity at Ingolstadt, and taught those sciences at Louvain. Cardinal Otho Truchses, Bishop of Augsburg, engaged him in his service, and sent him to Rome, where he remained as his agent for about six years under the pontificate of Pius IV. On his return he was promoted to be councillor to the Duke of Bavaria, and was advanced to the provostship of Ottingen, in Suabia, where he died in 1581. His principal work was *Harmonia Confessionis Augustinianæ*, Cologne, 1573 and 1587, fol. He wrote also a *Catechismus Romanus ex Decreto Concilii Tridentini*, with notes and illustrations, 1570 and 1574, 8vo; and three Latin tragedies,—1. *Jeroboam Rebollens*, Ingolstadt, 1565. 2. *Religio Patiens*, Cologne, 1566. 3. *Samson*, ib., 1569.—*Moreri*.

FAGIUS.

PAUL FAGIUS, or PHAGIUS, was born at Rheinzabern in Germany, in the year 1504. His German name was Buchlein. His father was a schoolmaster, and by him

he was educated until he was sent to Heidelberg at eleven years of age. From Heidelberg he was removed to Strasburg at the age of fifteen. Under the instruction of Elias Levita, a learned Jew, he became a good Hebrew scholar. In 1527 he married and kept a school at Isne, and afterwards became a protestant preacher distinguished for his zeal. He proved the earnestness and the sincerity of his faith, by remaining at his post at Isne during the plague in 1541. He attended the sick and dying, and remonstrated with his protestant brethren, who fled from the city without making provision for the poor. He was soon after called by the senate at Strasburg to succeed Wolfgang Capito in the preachiership there, but he did not stay there long, being appointed to a professorship at Heidelberg.

On the publication of the celebrated Interim by the emperor, Fagius thought it unsafe to remain in Germany, and therefore, in 1548, he accepted the invitation of Dr. Cranmer, Archbishop of Canterbury, and came to England. He was nominated by the Archbishop to the professorship of Hebrew in the university of Cambridge. Before he went to Cambridge, he resided with the archbishop at Lambeth, where he was associated with Bucer. His labours while there, in addition to the preparation necessary for his professional office, are thus described by Strype: "As it has been a great while the archbishop's desire that the Holy Bible should come abroad in the greatest exactness, and true agreement with the original text: so he laid this work upon these two learned men, viz. Fagius and Bucer. First, that they should give a clear, plain, and succinct interpretation of the Scripture, according to the propriety of the language. And, secondly, illustrate difficult and obscure places, and reconcile those that seemed repugnant to one another. And it was his will and his advice, that to this end and purpose their public readings should tend. This pious and good work, by the archbishop assigned to them, they most gladly

and readily undertook. For their more regular carrying on this business, they allotted to each other, by consent, their distinct tasks. Fagius, because his talent lay in the Hebrew learning, was to undertake the Old Testament; and Bucer the New. The leisure they now enjoyed with the Archbishop, they spent in preparing their respective lectures. Fagius entered upon the evangelical Prophet Esaias, and Bucer upon the Gospel of the Evangelist John: and some chapters in each book were dispatched by them. But it was not long, but both of them fell sick: which gave a very unhappy stop to their studies."

Notwithstanding his illness, Fagius, who was a conscientious man, was determined to go to Cambridge. We can easily imagine the consternation which his arrival in the university would excite. But whatever may have been their fears, they were soon dissipated by the death of Fagius. He died Nov. 12th, 1550. The archbishop provided for his widow. His body, with that of Bucer, was dug up in the reign of Mary and burnt; a disgraceful act of the Romish party, whose conduct throughout that reign was atrocious.

Fagius wrote numerous works, both in German and Latin. Among them we find, *Metaphrasis et Enarratio perpetua Epistolæ D. Pauli ad Romanos*, Strasburg, 1536, fol. *Pirskoavol; seu Sententiæ veterum sapientum Hebræorum, quas Apophthegmata Patrum nominant*, Isne, 1541, 4to. *Expositio literalis in IV. priora Capita Geneseos, cui accessit Textus Hebraïci et Paraphraseos Chaldaicæ collatio*, ibid. 4to; reprinted in the *Critici Sacri*. *Precationes Hebraicæ, ex libello Hebraïco excerptæ cui Nomen, Liber Fidei*, ibid. 1542, 8vo. *Tobias Hebraïcus in Latinam translatus*, ibid. 1542, 4to. *Ben Syræ Sententiæ Morales, cum succincto Commentario*, ibid. 1542, 4to. *Isagoge in Linguam Hebraïcam*, Constance, 1543, 4to. *Breves Annotationes in Targum, seu Paraphrasis Chaldaïca Onkeli in Pentateucham*, Isne

1546, fol., reprinted in the *Critici Sacri*. *Opusculum Hebraicum Thisbites inscriptum ab Eliâ Levita elaboratum*, Latinitate donatum, *ibid.* 1541, 4to. *Translationum præcipuarum Veteris Testamenti inter se variantium collatio*, reprinted in the *Critici Sacri*. Fagius's Commentaries on the Targum are held in high estimation. —*Melchior Adam. Strype. Soames.*

FAREL, WILLIAM.

WILLIAM FAREL, who is described by D'Aubigny as "the most impetuous" of the foreign and early reformers, and of whom Erasmus says, that he never saw a man "more false, more virulent, or more seditious," was the son of a gentleman of Dauphiné, and was born at Gap in the year 1489. He studied at Paris with much success. Here he recommended himself to the notice of James le Fevre, of Etaples, who was one of its greatest ornaments, by whose interest he obtained the appointment of tutor in the college of cardinal le Moine. In 1521 he was invited by William Briçonet, Bishop of Meaux, who was inclined to the principles of the reformation, to preach in that city, where he boldly propagated the new opinions. In 1523, however, a persecution was commenced at Meaux by the Franciscans, which obliged Farel to provide for his safety by retiring to Strasburg, where he was received by Bucer and Capito, as he was afterwards by Zuinglius at Zurich, by Haller at Berne, and by Œcolampadius at Basle, where, in 1524, he publicly defended theses in opposition to the doctrines and usages of the Papists; but he was soon afterwards obliged to quit that city. He next undertook the reformation of Montbeliard, under the protection of the Duke of Wirtemberg, the lord of that place. He pursued the design with an intemperate warmth, and an imprudence of conduct that cannot be defended. Once, upon a pro-

cession day, he wrested from the hands of a priest the image of St. Anthony, and threw it from the bridge into the river, which so exasperated the mob, that it was a wonder he was not torn to pieces. Such, indeed, was his violence, that Œcolampadius remonstrated with him: "Men may be led," said he, in his correspondence with him, "but will not be driven by force. Give me leave as a friend, and as a brother to a brother, to say, you do not seem in every respect to remember your duty. You were sent to preach, and not to rail. I excuse, nay I commend your zeal, so that it be not without meekness. Endeavour, my brother, that this advice may have its desired effect, and I have reason to rejoice that I gave it. Pour on wine and oil in due season, and demean yourself as an evangelist, and not as a tyrannical legislator."

In 1528 Farel proved successful in propagating the principles of the Reformation at Aigle, and in the bailiwick of Morat. Here, according to D'Aubigny, his national energy was by external circumstances for some time quelled: "Believing that he was following the example of the Apostles, he sought," says D'Aubigny, "in the words of Œcolampadius, 'by pious frauds to circumvent the old serpent that was hissing around him.'" It is sometimes said that pious frauds are confined to the Romish communion. In the following year he went to Neufchatel, where he combated the Roman Catholic party with such earnestness and efficacy, that in November 1530, the reformed religion was established in that city. Some time after this he was sent deputy to the synod of the Vaudois, in the valley of Angrogne. Thence he went to Geneva, where he openly disputed against the tenets of popery; but he was obliged to retire from that city in consequence of the violent opposition that was excited against him by the grand-vicar, and the other ecclesiastics. But when, in 1534, the inhabitants expressed a disposition to renounce the Romish religion,

he was recalled, and proved the principal instrument of effecting its suppression. In 1538 he was banished from Geneva, together with Calvin, for refusing to submit to some ecclesiastical regulations decreed by the synod of Berne. He now retired to Basle, and afterwards to Neufchatel, where he exercised his ministerial functions till 1542. In the same year he went to Metz, where he gained numerous proselytes, but was obliged by the popish party to take refuge in the abbey of Gorze, where the Count of Furstenberg took him and his companions under his protection. Their enemies, however, besieged them in their asylum, and obliged them to surrender upon a capitulation. Farel, however, contrived to escape, and returned to his former flock at Neufchatel, to whose service, excepting while he paid short visits to other churches, he devoted his future labours. In 1553 he was forced to appear at Geneva, in consequence of a prosecution that had been commenced against him for a capital offence, of which he had been unjustly accused. It was while Farel was at Geneva on this business, that he brought indelible disgrace on his own character, by assisting at the execution of Servetus. (*See the life of Calvin.*) In 1558 he took to himself a wife, by whom he had a son, who did not long survive him.

His marriage at so late a period of his life, astonished his contemporaries. Some, according to Ancillon, supposing that miraculous inspirations were sometimes vouchsafed to reformers, asserted that he was urged to marry by some secret inspiration; others affirm that he did so to prove to the Romanists that celibacy is neither meritorious nor satisfactory; but why it should be so important for Farel to marry, that there should be a miraculous interference necessary to persuade him to the course, is not apparent, and if he was influenced by principle, it is curious that he should not have acted upon it till his 70th year. But the difficulty vanishes when we learn that he was married before, a fact of which

Ancillon was ignorant, but which is asserted by Florimond de Remond ; he married late in life, as he had done in his youth, to please himself, although perhaps he was also influenced by the principle before alluded to, for he was very urgent with monks and nuns to break their vows. It is but seldom that we can quote satisfactorily from Bayle, but the following remarks are just.

“It must be considered, that the celibacy of priests had been for many ages an unexhausted source of scandalous impurities which dishonoured the Christian name. It was therefore necessary to put the axe to the root of the tree, and to drain that source by the abolition of vows. It was necessary manfully to censure that pernicious tenet, that a whoring priest committed a less sin than a priest that married. That tenet is a necessary consequence of the laws of celibacy : for, according to the principles of the *Romanists*, a clerk who marries after the vows of continence, engages himself by oath to violate all his life-time an inviolable law ; and therefore he is more guilty than if he should fall sometimes into the sin of fornication. This transient fall does not hinder him from acknowledging his fault, and repenting it, or from returning to the observation of his vow ; but if he marries, he runs himself into the necessity of violating it without remorse, and without repentance. It was therefore necessary vigorously to preach up the honesty and dignity of marriage, and against the audaciousness of those who disparaged it so far as to prefer fornication to it. Besides, it was to be feared, that if the priests and monks who renounced Popery should abstain from marriage, the same impurities might soon creep into the reformed Church, which had exposed the *Romish* clergy to the detestation and contempt of honest men. In order therefore, to prevent that disorder, it was necessary to encourage those gentlemen to marry, in case they wanted encouragement ; and so the most eminent men were obliged to shew them the way. We must do the great men of

the primitive Church the justice to own, that they were led by fair motives to recommend celibacy; for nothing is more proper to make the gospel spread and fructify, than the belief, that those who preach it have mortified their flesh, and debar themselves even of those pleasures which worldly men may enjoy without sin. They conceived that marriage was attended with a thousand earthly and sensual cares, which made too great a diversion from the priestly exercises; and, in short, being dazzled by the fair outsides of celibacy, they went so far, at last, as to turn it into a law. But it may be said, that the promoters of such a law had not sufficiently studied human nature; for if they had been thoroughly acquainted with it, they would never have imposed so heavy a yoke on the necks of the ministers of the altar. Every one of them ought to have said to the other, We go no deeper than the bark; the shining superficies casts us into illusion :

Maxima pars vatum, pater et juvenes patre digni,
Decipimur specie recti.

If they had foreseen the consequences of that law, they would, in all probability, have looked upon their fine notions as a snare of the devil."

In 1564 Farel went again to Geneva, to take his leave of Calvin, who was dangerously ill; and in the following year took a journey to Metz, at the invitation of his old flock. A few months after his return from this journey, he died at Neufchatel, in 1565, in the seventy-sixth year of his age. The writings which he left behind him were very few, consisting of some Theses, published at Basle, in the Latin and German languages; *Disputatio Bernæ Habita*, 1528; Substance and brief Declaration necessary for all Christians, 1552; a Treatise of the Blessed Sacrament of the Lord, and of His Testament, 1553; and a book levelled against libertines, entitled the *Sword of the Spirit*, 1550.—*Bayle. Ancillon. Clarke's Medulla.*

FARINGDON, ANTHONY.

ANTHONY FARINGDON was born at Sunning in the county of Berks, in the year 1596. He was admitted scholar of Trinity college in Oxford, in 1612, and was elected fellow in 1617. Three years after he took his M.A. degree; and entering into holy orders, he became a celebrated preacher in those parts, an eminent tutor in the college, and, as Mr. Wood says, an example fit to be followed by all. In the year 1634, being then B.D., he was called to the vicarage of Bray, near Maidenhead in Berks, and soon was made divinity-reader in the king's chapel at Windsor. He continued at the first of these places, though not without some trouble, till after the civil commotions broke out; and then he was ejected by the presbyterian dissenters, for the sin of conformity to the Church of England, and was reduced with his wife and family to such extremities, as to be very near starving. At length Sir John Robinson, alderman of the city of London, and kinsman to Archbishop Laud, and some of the good parishioners of Milk street in London, invited him to be pastor of St. Mary Magdalen there; which invitation he gladly accepted, and preached to the great liking of the royal party. In the year 1657, he published a folio volume of these sermons, and dedicated them to his kind patron Robinson, "as a witness or manifesto," says he to him, "of my deep apprehension of your many noble favours, and great charity to me and mine, when the sharpness of the weather, and the roughness of the times, had blown all from us, and well nigh left us naked."

After his death, which happened at his house in Milk-street, in September, 1658, his executors published in 1663, a second folio volume of his sermons, containing forty, and a third in 1673, containing fifty. He also left behind in manuscript, several memorials of the life

of the famous John Hales of Eton, his most intimate friend and fellow-sufferer: but these memorials have never come to light. His sermons were admired and recommended by the late Archbishop Jebb.—*Wood. Harewood's Alumni Etonenses.*

FARMER, HUGH.

HUGH FARMER, a dissenting teacher, was born near Shrewsbury in 1714. He completed his academical studies under Dr. Doddridge, at Northampton, after which he became chaplain in the family of Mr. Coward at Walthamstow in Essex, where he also officiated to a small congregation, almost to the time of his death, which happened in 1787. His works are—1. Enquiry into Christ's Temptation in the Wilderness, 8vo. 2. A Dissertation on Miracles, 8vo. 3. Essay on the Demoniacs of the New Testament, 8vo. This being attacked by Dr. Worthington, occasioned a reply in a series of letters, which were answered by the doctor. 4. The general prevalence of the Worship of Human Spirits, in the ancient heathen nations, 8vo. On this work, Mr. John Fell published remarks, which provoked Mr. Farmer to retort in a very unbecoming manner.—*Biog. Brit.*

FARNEWORTH, ELLIS.

ELLIS FARNEWORTH was born at Bonteshall in Derbyshire, where his father was rector. He was bred first at Chesterfield school, and afterwards at Eton, whence he was removed to Jesus college, Cambridge. In 1762 he was presented to the rectory of Carsington in Derbyshire. He died in 1763. His publications were, 1. The Life of Pope Sixtus V. translated from the Italian of Gregorio Leti, with a preface, prolegomena, notes, and appendix, 1754, folio. 2. Davila's History of France, 1757, 2 vols.

4to. 3. A translation of the works of Machiavel, illustrated with annotations, dissertations, and several new plans on the art of war. 1761, 2 vols, 4to; reprinted in 1775, 4 vols, 8vo. This work now fetches a very high price.—*Nichols's Bowyer.*

FAUSTINUS.

FAUSTINUS was a priest of the sect of the Luciferians, who flourished about the year 383. He wrote a treatise concerning the faith, against the Arians; and a petition addressed to the emperors Valentinian, Theodosius, and Arcadius.—*Cave.*

FAUSTUS.

FAUSTUS, an English monk of the fifth century, was born in Britain about the year 390. He was created abbot of a monastery in the Lerin islands in 433, and afterwards bishop of Reiz, in Provence, in 466. Taking part in the great controversy of his time, and writing against the views entertained by some of the followers of St. Augustine respecting predestination and reprobation, he was accused, but apparently without justice, of being a Semi-pelagian. His works are all inserted in the eighth volume of the Bibliotheca Patrum, and the principal of them are analyzed by Dupin. The date of his death is not known.—*Dupin.*

FEATLEY, DANIEL.

DANIEL FEATLEY was born at Chalton-upon-Otmore near Oxford, on the 15th of March, 1582, his father being cook to Dr. Lawrence Humphrey, president of Magdalen college school, and where he greatly distin-

guished himself, and in 1564 was admitted scholar of Corpus Christi college. His father was cook in this college as well as in Magdalen. In 1602 he became fellow of his college. In 1610 and the following years he acted as chaplain to Sir Thomas Edmonds, ambassador from James I. to the court of France, where he distinguished himself as a controversialist against the Papists.

Upon his return to England in 1613, he repaired to his college, and took the degree of B.D., and was soon after presented by W. Ezekiel Ascot, who had been his pupil, to the rectory of Northill in Cornwall. He was next appointed domestic chaplain to Dr. Abbot, Archbishop of Canterbury, who in a short time presented him to the rectory of Lambeth. In 1617 he took his degree of D.D. In 1625, being then married, he quitted the archbishop's residence, and retired to a house belonging to his wife at Kennington, near Lambeth. In June 1623 was held a conference at Sir Humphrey Lynde's, between Dr. Wilson, dean of Carlisle, and Dr. Featley, with the Jesuits Fisher and Sweet, and the result of it being published in 1624, by Archbishop Abbot's command, under the title of *The Romish Fisher caught and held in his own Net*, was dedicated to the archbishop by Featley. It was during the raging of the plague in 1625, or 1626, when the churches were deserted, that he wrote his *Ancilla Pietatis*, or *Hand-maid to Private Devotion*, which became very popular, and before 1676 had passed through eight editions.

His conduct at the breaking out of the rebellion was weak, if not wicked. He was one of the witnesses against Archbishop Laud, accusing his grace of introducing novelties in Lambeth. He had resisted the injunctions of his diocesan, and refused to place the communion table altar-wise.

In 1642 he was appointed by the parliament one of the assembly of divines,] on account of his Calvinistic

principles. He is said to have continued longer with them than any other member of the Church. That he was not, however, acceptable to the ruling party, or that he disappointed them, appears from his becoming in the same year a victim to their revenge. In November the soldiers sacked his church at Acton, and at Lambeth would have murdered him, had he not made his escape. These outrages were followed, September 30, 1643, by his imprisonment in Peter-house in Aldersgate-street, the seizure of his library and goods, and the sequestration of his estate. Charges were preferred against him of the most absurd and contradictory kind, which it was to little purpose to answer. He was voted out of his living. Among his pretended offences, it was alleged that he refused to assent to every clause in the Solemn League and Covenant, and that he corresponded with Archbishop Usher, who was with the king at Oxford. During his imprisonment he wrote his celebrated treatise, entitled *The Dippers dipt, or the Anabaptists ducked and plunged over head and ears, at a disputation in Southwark*. He at that time also published a challenge, in which he offered to maintain, against any opponents, in disputation or writing, the orthodoxy of the articles of the Church of England, the apostolic constitution of its hierarchical government and discipline, and the unrivalled excellence, and, with some explanations and revisions, perfection of the Book of Common Prayer. His health, however, began now rapidly to decline; and after he had, by repeated supplication to parliament, obtained leave to be removed to Chelsea college, for change of air, he died there on the 17th of April, 1644, in the sixty-fifth year of his age, and was buried in the chancel of Lambeth church. Wood has given a long list of his controversial works, most of which are now little known. Among his other writings may be mentioned, 1. *The Lives of Jewell* (prefixed to his works), and of Reinolds, Dr. Robert Abbot, &c. which are in Fuller's

Abel Redivivus. 2. The Sum of saving Knowledge, London, 1626. 3. Clavis Mystica, a Key opening divers difficult and mysterious Texts of Holy Scripture, in seventy Sermons, *ibid.* 1636. fol. 4. Hexatexium, or six Cordials to strengthen the Heart of every faithful Christian against the terrors of Death, *ibid.* 1637, fol. 5. Several Funeral Sermons, one preached at the funeral of Sir Humphrey Lynd, *ibid.* 1640, fol. 6. Dr. Daniel Featley revived, proving that the Protestant Church (and not the Romish) is the only Catholic and true Church, *ibid.* 1660, 12mo. To this is prefixed an account of his life by his nephew, John Featley, from which this article is abridged.

FECKENHAM, JOHN DE.

JOHN DE FECKENHAM, so called, because he was born of poor parents, in a cottage near the forest of Feckenham in Worcestershire, his right name being Howman, was the last abbot of Westminster. As he evinced in his youth good parts, and a strong inclination to learning, the priest of the parish took him under his care, instructed him for some years, and then obtained him admittance into Evesham monastery. At eighteen years of age, he was sent by his abbot to Gloucester-college, in Oxford; from whence, when he had sufficiently improved himself in academical learning, he was recalled to his abbey; which being dissolved in November, 1535, he had a yearly pension of about twenty-three pounds, for life. Upon this, he returned to Gloucester-college, where he pursued his studies some years; and in 1539, took the degree of bachelor of divinity, being the chaplain to Bell, Bishop of Worcester. That prelate resigning his see in November, 1543, he became chaplain to Bonner, Bishop of London; (*see his life,*) but Bonner being deprived of his bishopric in 1549, by the Reformers, Feck-

enham was committed to the tower of London, because, as some say, he refused to administer the sacraments according to the reformed prayer-book. Soon after, he was taken from thence, to dispute on the chief points controverted between the Protestants and Papists; and he disputed several times in public before, and with some great personages.

He was afterwards remanded to the tower, where he continued till queen Mary's accession to the crown, in 1553: but was then released, and made chaplain to the queen. He became also again chaplain to Bonner, prebendary of St. Paul's, then dean of St. Paul's, then rector of Finchley in Middlesex, which he held only a few months, and the rector of Greenford in the said county. In April, 1554, he was one of the disputants at Oxford against Cranmer, Ridley, and Latimer, before they suffered martyrdom; but he said very little against them. During queen Mary's reign, he was constantly employed in doing good offices to the afflicted Protestants from the highest to the lowest. Francis Russel, Earl of Bedford, Ambrose and Robert Dudley, afterwards Earls of Warwick and Leicester, were benefitted by his kindness: as was also Sir John Cheke. Nay, he interceded with queen Mary for lady Elizabeth's enlargement out of prison, and that so earnestly, that the queen was actually displeased with him for some time. In May, 1556, he was complimented by the university of Oxford with the degree of D.D., out of respect for his learning, piety, and charity. In September following he was made abbot of the monastic foundation of Westminster, which was then restored by queen Mary; and fourteen Benedictine monks were placed there under his government, with episcopal power. Upon the death of Mary, in 1558, Elizabeth, mindful of her obligations to Feckenham, sent for him before her coronation, to consult and reward him; and offered him the archbishopric of Canterbury, provided he would conform to the laws; but this he refused. He appeared, however, in her first

parliament, taking the lowest place on the bishops' bench, being the last mitred abbot who sat in the house of lords. During his attendance there he spoke and protested against every thing tending towards the reformation; and the strong opposition which he made occasioned his commitment to the tower in 1560. After nearly three years' confinement there, he was committed to the custody of Horn, Bishop of Winchester. Instead of burning those who adhered to the Romish errors, queen Elizabeth, finding it necessary to restrain them, was accustomed to commit them to the houses and custody of the Bishops. Both Horn and Feckenham seem to have been too disputatious to make their intercourse agreeable. Feckenham lived quite as one of the bishop's family, and they frequently disputed. But Bishop Horn had reason to complain that in his absence Feckenham endeavoured to pervert the members of his household, and he had occasionally to interfere to prevent the disputes between him and others from proceeding to extremities. A discourse one day arose between the bishop and Feckenham, concerning venial and mortal sins. A cross that came from the Jesuits gave the occasion of this communication. The bishop proved, that no sin was so venial, as it could be remitted by any ceremony. And that there was no sin but of itself was mortal, yet venial, so as to be purged by the merits of Christ only: and that all sins, were they never so much mortal, were venial nevertheless, except the sin against the Holy Ghost, that was irremissible. For this his saying, and other points which he condemned, Feckenham fell into such a rage, that he not only railed against Jewel, bishop of Salisbury, saying that he was utterly unlearned, and that he should never be able to answer Mr. Harding's book; but also called the bishop, almost in plain terms, *heretic*; and said, his doctrine which he preached, (though he would never hear it,) was erroneous, filthy, and blasphemous. Whereupon the bishop, to stay him, said, these were unmannerly

words to be spoken at his table ; and therefore would as then say no more openly unto him there, but told him, that after dinner he would shew him more of his mind between them two.

And so after dinner he came up to him, and there called him into the gallery adjoining to his chamber. He put him in remembrance of that which he had before oftentimes admonished him, viz. his outrageous talk in his absence used at his table, whereof he had sundry times given him warning; for that the same might breed peril to himself, blame to the bishop, and offence to others. And because he found still the continuance of that his disorder, therefore he willed him thenceforth to abstain from conferring with any man at all ; adding, that he should have to his chamber all things necessary, and what meat he should competently appoint for his own diet. Which he had accordingly. But though he did restrain him from coming to his table, or to go much at large, as he had done, yet had he no other keeper than he had before, which was his own man. He had a gallery adjoining to his chamber, opening to the park ; his servant a chamber by himself near to his. He had leads fair and large, on which he might walk, and have prospect over the parks, gardens, and orchards. And thrice in the week at least, while the bishop lay at Waltham, with one, by the bishop appointed, he walked abroad in those parks and gardens. The bishop Horn wrote in his answer to Feckenham's Declaration, wherein he had called this restraint close imprisonment.

The connexion between Horn and Feckenham becoming mutually irksome, the latter was again committed to the tower, but not to close confinement, his charges being borne by some of his friends, and sent to him weekly by his servant. While he was in the tower, secretary Cecil heard of certain writings which had passed between him and Bishop Horn, touching the oath of the queen's supremacy, and he intimated to the lieu-

tenant of the tower, that he should acquaint Feckenham that he, the secretary, desired to have them sent unto him to peruse : which, in the month of March, Feckenham accordingly did, together with a letter to him. “ And herein he humbly beseeched his honour, that while he read them he would observe how slenderly the bishop had satisfied his expectation ; who, in requesting of his lordship to be resolved by the authority of the scriptures, doctors, general councils, and by the example of like government in some one part and church of all Christendom, his lordship in no one part of his resolutions had alleged any testimony out of any of them ; but only had used the authority of his own bare words, naked talk, and sentences ; which in so great and weighty a matter of conscience, he said, he esteemed and weighed as nothing. And that if his lordship should at any time hereafter (and especially at his honour’s request) be able to bring forth any better matter, he, the said Feckenham, should be at the sight thereof, at all times, in readiness to receive the said oath, and to perform his promise before made in the writings. But that if the bishop should be found (notwithstanding his honour’s request) to have no better matter in store, he should, for his duty sake towards the queen’s majesty, considering the degree and state her highness hath placed him in, abstain from that plain speech which he might justly use, (his lordship first beginning the complaint,) yet that notwithstanding, his honour must give him leave to think, that his lordship had not all the divine scriptures, doctors, general councils, and all other kind of learning, so much at his commandment, as he said, he had oftentimes heard him boast, and speak of.

“ And thus much to write of his own secret thought, either against him or yet any other, it was very much contrary to the inclination of his nature. For he, as he proceeded in his letter, being a poor man in trouble, was now, like as at all other times, very loath to touch him,

or any man else. But that whenever it should please his honour by his wisdom to weigh the matter indifferently betwixt them, he should be sure to have this short end and conclusion thereof, that either upon his lordship's pithier and more learned resolutions, his honour should be well assured that he would receive the oath; or else for lack of learned resolution, his honour should have certain and sure knowledge, that the stay so long time on his part in not receiving of the same oath, was of conscience, and not of will stubbornly set; but only of dread and fear to commit perjury, thereby to procure and purchase to himself God His wrath and indignation; finally to inherit perpetual death and torment of hell fire; and that remediless by a separation-making of himself from God, and the unity of the Catholic Church; being always after unsure, how, or by what means he might be united and knit thereunto again. That the upright and due consideration of this his lamentable estate was all that he did seek at his honour's hands, as knoweth our Lord God, &c. From the Tower the 14th of this present March.

Subscribed, by your poor orator,

JOHN FECKENHAM, Priest."

And so indeed Feckenham reported in his Declaration before mentioned, that he should join that issue with his lordship; that when he, the bishop, should be able either by such order of government as our Saviour Christ left behind Him in His gospel and New Testament; either by the writing of such learned doctors, both old and new, which had from age to age witnessed the order of ecclesiastical government in Christ's Church; either by the general councils, wherein the right order of ecclesiastical government in Christ's Church had been most faithfully declared, and shewed from time to time; or else by the common practice of the like ecclesiastical government, in some one Church or part of all Christendom; that when he should be able by any of those four means to make

proof that any emperor, empress, king, or queen, might claim or take upon them any such government in spiritual and ecclesiastical causes; then he should herein yield, &c. And in his letter above to the secretary, he tells him in effect that the bishop was not able to resolve him by any one of these proofs.

But on the other hand, let us hear the bishop in his answer to Feckenham, who there asserts, that he had often and many times proved the same that he required, and by the self-same means in such sort unto him, that he had nothing to say to the contrary. But notwithstanding, the bishop added, he would once again prove the same after his desire, as it were by putting him in remembrance of those things, which by occasion in conference he had often before reported unto him. And then he proceeded at large upon all those four heads. The bishop withal reminded him, how he well knew, acknowledged, and confessed this supreme authority in causes ecclesiastical to be in king Henry VIII. and his heirs, when he surrendered his abbey of Evesham into his hands; and so taught and preached during that king's reign. And that the same knowledge remained in him at the time of king Edward.

Afterwards he was removed to the Marshalsea, and then to a private house in Holborn. In 1571 he attended Dr. John Storie before his execution. In 1578 we find him in free custody with Cox, Bishop of Ely, whom the queen had requested to use his endeavours to induce Feckenham to acknowledge her supremacy in ecclesiastical matters. With this prelate Feckenham seems to have been on good terms, being admitted to his table, and engaging in conversation without restraint. How far the bishop succeeded in persuading him to submit to the queen is shewn in a letter from his lordship, addressed to the lord treasurer; the bishop describes Feckenham as a gentle person, but in popish religion too, obdurate. And that he had often conference with him. And

other learned men at his request had conferred with him also; touching going to church, and touching taking the oath to the queen's majesty. The bishop added, that he had examined him, whether the pope were not an heretic: alleging to him the saying of Christ, *Reges gentium dominantur*; [i. e. *The kings of the gentiles exercise lordship over them.*] *Vos autem non sic*; [i. e. *But it shall not be so among you.*] That the people in all his government did contrary to this. And that they did maintain it by all means, by fire and sword, &c. That his answer was, That that was the sorest place in all scripture against him." And further added, "That when he was in some hope of his conformity, he [the abbot] said unto him, All these things that be laid against me, with leisure I could answer them. And further said, That he was fully persuaded in his religion, which he will stand to. When I heard this, said the bishop, I gave him over; and received him no more to my table." And in some zeal subjoining, "Whether it be meet that the enemies of God and the queen should be fostered in our houses, and not used according to the laws of the realm, I leave to the judgment of others. What my poor judgment is, I will express, being commanded. I think my house the worse, being pestered with such a guest. Yet for obedience sake I have tried him thus long.

"And finally, he wished that he and the rest of his company were examined and tried in open conference in the universities: but not as good Cranmer, good Latimer, good Ridley, and others more; from disputations to the fire. In the mean season, this my guest might have some imprisonment in the university, where learned men might have access unto him." This letter the bishop dated from Ely, styling it, that unsavoury isle with turves and dried up loads, the 29th of August, 1578.

Dr. Perne, dean of Ely, was one of those the said bishop desired to have some discourse with the said Feckenham; which he undertook some months before. And

what success he had, take from his own account thereof, given to the said lord treasurer; viz. "That he had divers conferences with Mr. Feckenham, sometime abbot of Westminster, (and that in the presence of divers learned men,) at the request of the Bishop of Ely, unto whose custody he was then committed. And this, he said, he the rather wrote to his lordship, for that in his opinion it was very good and expedient to have those things known unto his honour and unto others, which the said Feckenham had in his said conferences confessed and granted unto him and others, before Mr. Nicholls, his honour's chaplain, and before Mr. Stanton, chaplain to the Bishop of Ely. And at another time he had granted and acknowledged unto him, in the presence of Mr. Holt, a preacher, and of one Mr. Crowe, reader of the divinity lecture in the cathedral church of Ely.

"First, He did confess, that he did acknowledge the supremacy of the queen's majesty in causes ecclesiastical, in such manner as it is set forth and declared in her majesty's injunctions, set forth by her clergy, for the true understanding of the words of the act of parliament made for the same. Which injunction I did read unto him, being printed. But that, as Dr. Perne added, he did mislike these words in the act of parliament, that she should be supreme governor, as well in causes ecclesiastical as civil. Whereby, he said, she had authority to preach and minister sacraments, and consecrate bishops, &c. Which was otherwise declared in her majesty's said Injunctions. The which he did very well allow.

"Secondarily, He did very well allow to have the common service in the church to be read in the vulgar tongue to all the people that should hear the same. And he did profess unto me, saith Dr. Perne, in his conscience and before God, that he did take the fourteenth chapter of the first epistle to the Corinthians to be as truly meant of public prayer in the congregation, to the edifying of

the people, as of public preaching, or prophesying. But he would have this allowed by the authority of the Bishop of Rome.

“Thirdly, Where he, the said dean of Ely, had made a discourse, and a comparison between the Book and Order of Common Prayer used in the Church of England this day, with the book and order of service used in the Church in the time of popery, he saying, that he [Feckenham] could find no fault with the Book of Common Service which was now, except he must condemn that which he used in the *portas* and mass-book; for that we have those Psalms, the Epistles and the Gospels, those Collects and other Prayers, which be either taken out of the word of God, or consonant to the same, and were taken out and chosen by godly, learned men, out of those ordinary prayers that were used in the time of ignorance and superstition: leaving out all other things brought in by the inventions of men, into the said *portas* and mass-book, which had no warrant of the word of God, or were repugnant to the same: he did answer, that he did find no fault with those things which were in the book; but he wished there should be more things and prayers added to the same. And that as he liked well of prayers therein that were made to Almighty God in the name of His Son Jesus Christ; so he would also have added the invocation of our blessed lady, and other saints, and the prayers for the dead.”

All which his, the said Mr. Feckenham's, confession, the dean tells the lord treasurer, that he had declared unto my lord of Ely; desiring him that he would make the same known unto her majesty, or unto his honour. The bishop, upon this confession, had earnestly requested him, [the dean,] that he would get his hand and subscription to the same. For that the said Mr. Feckenham, after the reasoning that had been with him, said to the said bishop, when he, the dean, was gone, that if he had leisure, he would answer to all those authorities and

reasons that were brought out against him in these articles and others. Which thing when the dean demanded of him, and he refused to set his hand to it, he urged him as vehemently as he could; signifying, how great good he might do by the same, in the reducing of many from blind and obstinate superstition, wherein they were led, rather by his and others' example, than by any reason: reducing also both them and others thereby from wilful extremities to some better order and godly conformity, and some pacification.

The dean said moreover, that he needed not be afraid to subscribe to that, which, in his conscience and before God, he did confess to be true. He did also move him, that if he would not give my lord of Ely his hand for these matters, that he would write his letter unto the queen's majesty, or to his honour, [the lord treasurer,] acknowledging the same. The which thing the dean further told him, that if he would do, he might procure unto himself great favour, both at her majesty's hands, and also at his honour's.

To all which arguments used by the dean, he made this answer: "That he was persuaded of a singular goodwill, he said, both that her majesty and his honour bore unto him, if he should shew himself any thing conformable. That he thought verily, that if it were not for her majesty and his honour, that it would have been worse with him and others of his sect than it was at that day. For the which, he said, that he did daily, and was bound to pray, for the long preservation of her majesty, and also for his lordship's honourable estate. But yet to subscribe he did refuse; saying, That if he should subscribe and yield in one thing, he had as good to yield in all." "The which, the dean then told him, was not well said, except he were well persuaded in all. For to yield to that, which he confessed plainly in his conscience before God to be true, was the duty of every Christian man. But to confess that which he was not so persuaded of, he would not enforce him [to do] against his conscience."

The dean lent him a Bible of the annotations of Vatablus and Marlorate upon Genesis. Which were very good books; and he did greatly commend them. Of this particular he thought fit to acquaint the lord treasurer in his letter. Concluding, that Mr. Nicolls, his lordship's chaplain, attending upon him at the present, could more at large declare what he had writ. And thus referring the whole matter unto his lordship's best consideration, he humbly took his leave. From Cambridge, the 11th of May, 1578. Subscribing,

His honour's daily orator always to command,

ANDREW PERNE.

Soon after, the restless spirit of some Roman Catholics, and their frequent attempts upon the queen's life, obliged her to imprison the most considerable among them; upon which Feckenham was sent to Wisbeach castle, in the Isle of Ely, where he continued till his death, in 1583.

Wood has given us the following catalogue of his works: 1. A Conference Dialogue-wise held between the Lady Jane Dudley, and Mr. John Feckenham, four days before her death, touching her faith and belief of the Sacrament and her religion. Lond. 1554. On the 10th of April, 1554, he was sent by the queen to this lady to commune with her, and to reduce her from the doctrine of Christ to queen Mary's religion, as Mr. Fox expresses it. The substance of this conference may be seen also in Fox's Acts and Monuments of Martyrs. 2. Speech in the House of Lords, 1553. 3. Two Homilies on the first, second, and third articles of the Creed. 4. Oratio Funebris in exequiis Ducissæ Parmæ, &c. that is, a Funeral Oration on the death of the Duchess of Parma, daughter of Charles V. and governess of the Netherlands. 5. Sermon at the Exequies of Joan, Queen of Spain. Lond. 1555. 6. The declaration of such scruples and stays of conscience, touching the Oath of Supremacy, delivered by writing to Dr. Horn, Bishop of Winchester.

Lond. 1566, 7. Objections or Assertions made against Mr. John Gough's Sermon, preached in the Tower of London, Jan. 15th, 1570. 8. Caveat Emptor: which seems to have been a caution against buying abbey lands. He had also written, Commentaries on the Psalms, and a Treatise on the Eucharist, which were lost among other things. Another author mentions, 9. A Sermon on the Funeral of Queen Mary, on Ecclesiastes iv. 2.—*Wood. Strype. Dod. Burnet.*

FELL, JOHN.

JOHN FELL was son of the dean mentioned in the following article, and was born at Longworth in Berkshire, on the 23rd of June, 1625. He was educated mostly at the free-school of Thame in Oxfordshire; and, in 1636, when he was only eleven years of age, was admitted student of Christ Church in Oxford. In October, 1640, he took the degree of bachelor of arts, and that of master in June 1643; about which time he was in arms for king Charles I. within the garrison of Oxford, and afterwards became an ensign. In 1648, the dissenters and rebels having now obtained power, he was deprived of his studentship by the parliamentary visitors, being then in holy orders; and from that time till the restoration of Charles II. lived in a retired and studious condition, partly in the lodgings of the famous physician Willis, who was his brother-in-law, and partly in his own house over against Merton College, wherein he and others kept up the devotions and discipline of the Church of England.

After the Restoration he was made prebendary of Chichester, and canon of Christ Church, into which last he was installed on the 27th of July, 1660; and on the 30th of November following, he was made dean of the said church, being then doctor of divinity, and one of his majesty's

chaplains in ordinary. As soon as he was fixed in that eminent station, he earnestly applied himself to purge the college of all remains of hypocrisy and nonsense, which had every where prevailed in the late times of confusion, and to improve it in all sorts of learning as well as true religion: laying those foundations, that have rendered it so famous to posterity, and will, we trust, continue to make it ever flourish. Nor was he more diligent in restoring its discipline, than in adorning it with magnificent buildings, towards which he contributed very great sums. He built the north side of the great quadrangle. It was begun to be built in a manner suitable to the rest of the quadrangle, by his father, Dr. Samuel Fell; and was by him, the college, and several benefactors, carried on to the top, and had all the frame of timber belonging thereunto laid. But before the inside could be finished, and the top covered with lead, the civil wars began: so it continued exposed to the weather, till the Presbyterians became masters of the university; who, minding their own private concerns more than the public good, took the timber away, and employed it for their own use. But after the Restoration, Dr. Fell, by his own benefaction, and those of the then canons, and many generous persons that had been formerly members of the college, and of others, quite finished that building, for the use of two canons; together with the part between the then imperfect building on the north side of the great gate, and the north-west corner of that quadrangle. Towards this building, Dr. J. Fell gave no less than five hundred and fifty pounds. He next rebuilt part of the lodgings of the canon of the second stall and the east side of the chaplain's quadrangle, both of which were finished in 1672, and the handsome range of buildings facing Christ Church meadow, which still go by the name of Fell's buildings. The lodging belonging to the third stall, near the passage leading from the great quadrangle into Peckwater, and usually called Kill-canon corner, was

next erected by him ; to whom not only Christ Church but the whole university are indebted, for the long walk in the meadow.

Amongst other things, he built the stately tower over the principal gate of the college ; into which, in 1683, he caused to be removed out of the steeple in the cathedral, the bell, called “ Great Tom of Christ Church,” said to have been brought thither with the other bells from Oseney abbey. He took care to have it recast with additional metal, so that it is now by far the largest bell in England ; unless the Great Tom at Lincoln, or the new bell in York minster, may be supposed to exceed it in their dimensions. Dr. Fell, like the celebrated Dean Jackson, was a benefactor to the world, by doing with all his might what his hand found to do. Being dean of Christ Church, he devoted every energy of his mind to his college duties ; every other care and study yielded to this. This was his office, and to discharge it properly was his chief concern in life. He only is a happy and a useful man who pursues such a course.

In the years 1666, 1667, 1668, and 1669, Dr. Fell was vice-chancellor of the university : during which time he used every possible means to restore the discipline and credit of the university ; and such was his indefatigable spirit that he succeeded to a miracle. In 1675-6, he was advanced to the bishopric of Oxford, with leave at the same time to hold his deanery of Christ Church in commendam, that he might continue his services to his college and the university : and he was no sooner settled in his see, but he set about re-building the episcopal palace of Cuddesden in Oxfordshire. In a word, he devoted his whole substance to works of piety and charity. Among his other benefactions to his college, it must not be forgotten, that the best rectories belonging to it were bought with his money : and as he had been so bountiful a patron to it while he lived, and a second founder as it were, so he left to it at his death an estate, for ten or more

exhibitions for ever. It is said, that he brought his body to an ill habit, and wasted his spirits, by too much zeal for the public, and by forming too many noble designs; and that all these things, together with the unhappy turn of religion, which he dreaded under king James II. contributed to shorten his life. Be this as it may, he died on the 10th of July, 1686, to the great loss of learning, of the whole university, and of the Church of England. He was buried in Christ Church cathedral; and over his tomb, which is a plain marble one, is an elegant inscription, composed by Aldrich, his successor. He wrote the *Life of the most reverend, learned, and pious Dr. Henry Hammond, 1660*, reprinted afterwards with additions at the head of Hammond's works. *Alcinoi in Platoniam Philosophiam Introductio, 1667*. In *Laudem Musices Carmen Sapphicum*. *The vanity of Scoffing; in a letter to a gentleman, 1674, 4to*. *St. Clement's two Epistles to the Corinthians, in Greek and Latin, with notes at the end, 1677*. *Account of Dr. Richard Allestree's life, being the preface to the doctor's sermons, published by Dr. Fell. Of the Unity of the Church, translated from the original of St. Cyprian, 1681*. *St. Cyprian's Works, revised and illustrated with notes, 1682*. *Several Sermons. Artis Logicæ Compendium. The Paraphrase of St. Paul's Epistles. An edition of the New Testament, which gave birth to Mill's, and was entitled, Της καινης διαθηκης ἀπαντα, Novi Testamenti Libri omnes—accesserunt Parallela Scripturæ Loca, necnon variantes Lectiones, ex plus 100 MSS. Codicibus et Antiquis Versionibus collectæ, 1675, 8vo*. This edition was twice reprinted at Leipsic, in 1697 and 1702, and at Oxford in splendid folio, by John Gregory, in 1703. Fabricius says, in his *Bibl. Græca*, that the excellent edition of Aratus, Oxford, 1672, 8vo, was published by Dr. Fell. It is much to be wished that a history of the life and times of Bishop Fell should be undertaken by some student of Christ Church, who like the compiler of this article, has profited by his benefactions.—*Biog. Brit. Wood*.

FELL, SAMUEL.

SAMUEL FELL was born in London, in 1594. He was elected from Westminster school, student of Christ Church, Oxford, in 1601; and in 1615 he became rector of Freshwater in the Isle of Wight. In 1619 he was installed canon of Christ Church; and in 1626 appointed Margaret professor of divinity. He was made dean of Lichfield in 1637, and the year following dean of Christ Church. He served the office of vice-chancellor in 1645; and again in 1647, but was ejected the same year by the parliamentary visitors. He died of grief on hearing of the murder of Charles I. Feb. 1st, 1648-9. He wrote, *Primitiæ; sive Oratio habita Oxoniæ in Schola Theologiæ*, 9 Nov. 1626, and *Concio Latina ad Baccalaureos Die Cinerum in Coloss. ii. 8.* They were both printed at Oxford in 1627. —*Wood.*

FENELON, FRANCIS DE SALIGNAC DE LA MOTTE.

FRANCIS DE SALIGNAC DE LA MOTTE FENELON was born of noble parentage, August 6th, 1651. He was sent first to the university of Cahors, and afterwards finished his studies at Paris. At twenty-four years of age he was ordained priest in the seminary of St. Sulpice, and passed the three following years in absolute retirement; after which, by desire of the curé of the parish of St. Sulpice, he delivered on Sundays and Festivals, a course of familiar explanations of the Old and New Testament, by which he first became known to the public.

In 1685 the edict of Nantes was revoked. By that edict Henry IV. had granted to the Huguenots the free exercise of their religion, and placed them nearly on an equality of civil rights with his other subjects. It is said that by revoking this edict, Louis XIV. drove out of

France two hundred thousand families. Those that were left he sought to convert, compelling them to attend mass at the point of the sword. As the soldiers employed in assisting the missionary priests were taken from dragoon companies, their unholy employment was called the dragonade. In 1686 Fenelon was named as the head of those missionaries who were sent along the coast of Santogne and Pais de Aunis, to convert the Protestants or Huguenots; but he absolutely refused to be assisted by the soldiers, and uttered some truly Christian sentiments on the subject. His principle of acting is laid down in the following extract from a letter he wrote to the marshal of Noailles, who had consulted him on the line of conduct he should pursue in respect to the Huguenot soldiers under his command.

Fenelon says, "That tormenting and teasing heretic soldiers into conversion will answer no end; it will not succeed; it will only produce hypocrites; the converts made by them will desert in crowds. If an officer, or any other person can insinuate the truth into their hearts, or excite in them a desire of instruction, it is well; but there should be no constraint, no indirect officiousness. When they are ill, a catholic officer may visit them, procure them assistance, and drop on them a few salutary words. If that produce no good, and the sickness continue, one may go a little further, but softly, and without constraint. One may hint, that the ancient is the best Church, and derived to us immediately from the apostles. If the sick person be unable to enter into this, you should be satisfied with leading him to make some acts of sorrow for his sins, and some acts of faith and charity, adding words like these, O my God! I submit to whatever the true Church teaches. In whatever place she resides, I acknowledge her for my mother."

The chevalier Ramsay relates, that Fenelon recommended to prince Charles, the grandson of our James the second, never to use compulsion in matters of religion.

“No human power,” he said, “can force the impenetrable retrenchments of the freedom of the mind. Compulsion never persuades, it only makes hypocrites. When kings interfere in matters of religion, they don’t protect it, they enslave it. Give civil liberty to all, not by approving all religions, as indifferent, but by permitting in patience what God permits, and by endeavouring to bring persons to what is right by mildness and persuasion.”

His conduct during his mission was such as to recommend him to the favour of the king, but he lived for two years without going to court, during which time he published his treatises on the Mission of the Clergy, and Female Education. In 1609 he was appointed preceptor to the Duke of Burgundy, the Duke of Anjou, and the Duke of Berri, the grandsons of Louis XIVth. Although no pecuniary income was attached to his office, and his private income was so small that he found great difficulty in supporting his very moderate establishment, he made a rule of never asking a favour of the court for himself or his friends, and he received no favour till his nomination to the abbey of St. Valery, at the end of several years.

In the Duke of Burgundy, he had to deal with a proud, passionate, self-willed youth, and his success in the management of him was remarkable. He always made the young prince understand that his preceptor possessed over him full and ample authority, and that so far from regarding his situation as an honour, he only held it in obedience to the king’s command, and would resign it immediately if not obeyed. Successful in a wonderful manner as a preceptor, especially as regarded the Duke of Burgundy, honoured by all, and beloved by the good, Fenelon was first appointed to the abbey of St. Valery, and in a few months after to the Archbishopric of Cambray. Increase of honours did not bring with it increase of happiness. Happy indeed the pious Fenelon must have been at all times, but cares and anxieties now awaited him, to which he had hitherto been a stranger.

He was implicated before his consecration with the Quietists.

Quietism had been at this time revived in France, by the friend of Fenelon, Madame du Guyon, of whom her adversaries are compelled to confess, that in every part of her life her morals were irreproachable. Her sin in the sight of the worldly, consisted in the power with which she descanted on the love of God. But her words found a response in the pious heart of Fenelon : and throughout Paris and the provinces there were many who were prepared to adopt her system of Quietism. By several of the clergy of the established Church of France, however, the system was condemned as an innovation. Fenelon denied that the consequences they deduced from her theory were justly to be derived from it, and the late Mr. John Wesley, the founder of Methodism, translated her autobiography into English, and says, "As to Madame de Guyon herself, I believe she is not only a good woman, but good in an eminent degree ; deeply devoted to God, and often favoured with uncommon communion of His Spirit."

The celebrated Bossuet took part against Madame de Guyon, and conducted the controversy with his usual skill,—a skill which sometimes looked like craft. He, together with the Bishop of Chartres and M. Tronson, were appointed by the king commissioners to enquire into the orthodoxy or heterodoxy of the doctrines advanced by Madame Guyon : a board of heresy, we should now style them. Unlike the easy manner in which a deep point of doctrine would in these days be discussed by doctors of the Church of England, these divines of the Church of France carried on their conferences between themselves and the party accused for six months, examined the authorities, and weighed the references with great deliberation. Bossuet always admitted that, before these disputes, he was little conversant with mystical theology, and at his request Fenelon provided him

with extracts from the chief of the mystical writers, Francis of Sales and John of the Cross.

The commissioners assembled at Issy, a retired country house, belonging to the congregation of St. Sulpice. They drew up thirty articles, in which certain alterations were made by Fenelon, by whom four were added. There was no mention in them of Madame de Guyon or her doctrines, but they were supposed to express the doctrines of the established Church of France, on the principal subjects in dispute. The commissioners evidently perceived that they had a difficult duty to discharge, and for discharging which, from what has been just said of Bossuet, they must have felt their incompetence : on the one hand they were not to condemn Francis of Sales, called by Romanists a saint, and other spiritualists, and on the other a faction called out for a censure on Madame de Guyon. Their conclusion amounts to little more than this, that spiritualism, or an aim at the very highest devotional feeling and communion with God, is not necessary to all, and is liable to abuse. Certain it is that their conclusions were such that Madame de Guyon immediately expressed her acquiescence in the doctrine contained in the articles of Issy. The whole question seemed now to be set at rest. Fenelon, having been nominated before these transactions to the Archbishopric of Cambray, was duly consecrated, Bossuet, Bishop of Meaux, officiating, at his own earnest request. Bossuet and Fenelon had been formerly intimate as friends.

But Quietism continued to gain ground, and to stop its progress Bossuet published his "*Instruction sur les états de l'oraison*," for which he sought the approbation of the new archbishop ; but he withheld it, on the grounds that it contained an absolute and unqualified denial of the possibility of a pure disinterested love of God, and that its censures of Madame de Guyon were too general and too severe.

This was the commencement of that long and bitter con-

troversy between these two distinguished prelates, which for a long time disturbed the peace of the Church of France. Fenelon published his celebrated "*Explication des maximes des saints sur la vie interieuse*," but not before it was carefully examined by the Cardinal de Noailles and M. Tronson, two of the committee at Issy, and by M. Pirot, a theologian of eminence attached to Bossuet. These pronounced the *Maximes des Saints* to be a golden work. But no sooner was it published, than an uproar was raised against it, by the whole of that party in the French Church, who, with great pretensions to spirituality, were ignorant of its real nature. With these, the worldly and the careless, as is ever the case, took part; they are always on the side of those who take the lowest views of religion. In this controversy Louis XIVth and Madame de Maintenon ventured to take part, and sided, of course, against Fenelon.

Bossuet had the support of the court, and most violently did he conduct himself, introducing the vilest insinuations and the most gross personalities in his writings against Fenelon. The real character of Bossuet is to be seen rather in this controversy with a bishop of the same Church as himself, than in his dispute with protestants. Fenelon defended himself with spirit, and the writings of both the controversialists are, as pieces of literature, highly praised by the French critics.

An appeal was made to Rome. Bossuet artfully brought his influence with Louis to bear upon the court of Rome: and had the audacity to insinuate that Fenelon was, in his own diocese, considered an heretic; and that as soon as Rome should speak, Cambray, and all the Low Countries, would rise against him. This would seem to imply a belief on his part that the pope and his advisers might be influenced by other considerations than those which depended upon the justice of the case. But notwithstanding the remonstrances of Louis, the pope proceeded cautiously, and delayed his decision. In the

mean time the friends of Fenelon were persecuted by the court, and he himself was suspended from his office of preceptor to the royal dukes; but never, amidst all the indignities he suffered, did Fenelon lose the pious serenity of his mind. "Yet but a little while," he says in one of his letters, "and the deceitful dream of this life will be over. We shall meet in the kingdom of truth, where there is no error, no division, no scandal; we shall breathe the pure love of God; He will communicate to us His everlasting peace. In the meanwhile let us suffer; let us be trodden under foot; let us not refuse disgrace; Jesus Christ was disgraced for us; may our disgrace tend to His glory."

At length the pope appointed a congregation of cardinals, who met twelve times without coming to any resolution; he then appointed a new congregation of cardinals, who met fifty-two times, who extracted from Fenelon's work several propositions, which they reported to the pope as censurable, after which they had thirty-seven meetings to settle the form of censure. Meantime Louis XIVth was urging the pope to condemn Fenelon, although the pope himself was unwilling to come to a final decision. It was difficult to censure Fenelon without censuring some catholic writer of acknowledged orthodoxy. Holy too as Fenelon was, it was considered that to submit to a decision against him was an act of such heroic humility, that it could scarcely be expected, and that a schism might be caused equal to that which was the result of Pope Pius's indiscretion, at the time of the Reformation. The pope was aware that after all, the dispute was one chiefly about words. The pope inclined to issue a brief, stating the doctrine of the Church, and calling upon each party to abstain from future discussions. But even a pope, like a more humble divine, may stand in awe of worldly consequences. The profligate monarch of France, urged on by Bossuet, insisted upon the archbishop's condemnation, and the pope at last

issued a brief, by which twenty-three propositions were extracted from Fenelon's work and condemned, though the expressions used in the condemnation of them were so gentle, that it is evident that if the pope had feared God as much as he feared the French king, Fenelon would have escaped all censure. By this course, the friends of Fenelon were soothed and his adversaries mortified; and their mortification was increased by an expression of the pope, which was soon in every one's mouth, that Fenelon was in fault for too great love of God; his enemies equally in fault, for too little love of their neighbour. Beautiful is the letter which was written on the occasion by the Abbé de Chantérac to the archbishop, so beautiful that long as this article is, it shall be given:—

“Now is the time arrived,” wrote the good Abbé de Chantérac to the archbishop, “to put in practice whatever religion has taught you to be most holy, in a perfect conformity to the will of God. You, and all attached to you, must be obedient to Jesus Christ, to death, even to the death of the cross. You will want all your piety, all the submission which you have so often promised the pope in your letters, to possess your soul in patience, when you read the brief, which he has just published against your book.—It was intimated to me, that I ought to wait upon him, to assure him of your submission.—All of us together cannot be so much affected, as he appears to be, for what may be painful to you in his brief; most pious, most holy, most learned;—were epithets he often applied to you. All your friends here think you should receive this brief with the most perfect submission; and that the more simple your submission shall be, the more acceptable it will be to God and man. Jesus Christ agonized on the cross, exposed to the judgments of men, appears to me the true model which religion now holds out for your imitation, and to which the Holy Ghost wishes you to conform. It is chiefly in

situations like that, in which providence has now placed you, that the just man lives by faith, and that we ought to be founded and rooted in the charity of Jesus Christ. Who shall separate us from it? Never was I so intimately united to you for eternity."

Fenelon was just about to ascend the pulpit in his cathedral, when information was brought to him of the pope's brief. The news circulated through the congregation, at the same time. The archbishop paused. He changed the subject of his sermon. He preached on the duty of obedience to the Church. The calmness of the meek and mild prelate, the pledge which all felt he was now giving, to act up to his principles, plunged the whole congregation in tears. With their beloved pastor they sympathized.

The noble archbishop immediately addressed a pastoral letter to the faithful in his diocese, in which he stated: "Our holy father has condemned my book, entitled 'Maxims of Saints,' and has condemned in a particular manner twenty-three propositions extracted from it. We adhere to his brief, and condemn the book and the propositions, simply, absolutely, and without a shadow of reserve." It was observed that the Archbishop of Cambray fought like a lion in defence of his book while there was a chance of victory, but submitted in an instant, like the lowliest of his flock, when the decision of the authority to which through ignorance, he deferred, was against him. From that time he dismissed the thought of the controversy from his mind. Such conduct rendered powerless the attempts of the king and Bossuet, to excite against him the feelings of the Church of France. He lost no friends, notwithstanding the displeasure of the court, and no one possessed friends more devoted and attached, including his pupil, the Duke of Burgundy.

It was during these disputes that *Telemachus* was surreptitiously published by the person to whom Fenelon had committed the manuscript to be copied. It was con-

sidered a libel upon the court, and suppressed, though Fenelon denied any intentional allusion to Louis or his courtiers. It was published in the next reign, and has obtained an European fame.

Of Fenelon's conduct in his diocese, it is agreed by all persons that it is impossible to speak too highly.

In the disputes on the subject of Jansenism, Fenelon appeared several times in print against Jansenius: but though he combated their errors, he left them in quiet. He expressed himself strongly, though charitably, against both Quesnel and Pascal. His gentleness and forbearance seem often remarkable: a curé one day complained to him that after the evening service on the Sunday, his parishioners, true Frenchmen, would dance. The archbishop replied, "My good friend; neither you nor I should dance, but let us leave these poor people to dance as they please, their hours of happiness are not too numerous." What the poor require is sympathy, and this they found in Fenelon; when the people hear their pastors declaim against their few amusements, while they see the said pastors returning from such declamations to a comfortable fire-side and a good dinner, they are apt to think scorn of their instructions. Men must be ascetic themselves, ere they preach asceticism to others. Let the self-indulgent be lenient in their judgments.

Such was the esteem in which Fenelon was held, that when we conquered the French in the reign of queen Anne, our illustrious commander, the Duke of Marlborough, directed the lands of Fenelon to be spared. He died in 1715, leaving behind him neither debt nor money.

The principal works of Fenelon, besides those already mentioned, are *Dialogues of the Dead*, 2 vols, 12mo. These have more solid sense and a more elevated morality than those of Fontenelle, to which La Harpe has preferred them. *Dialogues on Eloquence* in general, and on that of the pulpit in particular, with a *Letter on*

Rhetoric and Poetry, 12mo; the letter is addressed to the French Academy, of which he became a member in 1693; Philosophical Works, or Demonstration of the Existence of a God by Natural Proofs, 12mo; Letters on different Religious and Metaphysical Subjects, 12mo; Spiritual Works, 4 vols, 12mo; Sermons, 12mo; several pieces in favour of the bull Unigenitus and the Formula. An edition of his works was published at Paris by Didot, in 1787-92, in 9 vols, 4to; another was published at Toulouse, in 1809-11, in 19 vols, 12mo.—*Life by Butler. Ramsay. M. de Bausset.*

FENN, JOHN.

JOHN FENN, was born at Montacute, in Somersetshire, and educated at Winchester school, from whence he removed to New College, Oxford, where he obtained a fellowship. In the reign of queen Mary he became master of the free-school at St. Edmundsbury in Suffolk; but when Elizabeth came to the throne he went to Flanders, and afterwards to Rome, where he was admitted into the English college, studied theology for four years, and took orders. Returning afterwards to Flanders, he became confessor to the English nuns at Louvain. He died in 1615. He wrote, *Vitæ quorundam Martyrum in Anglia*; which is inserted in Bridgwater's *Concertatio Ecclesiæ Catholicæ in Anglia*; several of Bishop Fisher's English works, translated into Latin; *Catechismus Tridentinus*, translated into English; Osorius's treatise against Walter Haddon, translated into English, Louvain, 1568, 8vo; *The Life of St. Catharine of Sienna*, from the Italian, 1609, 8vo; *A Treatise on Tribulation*, from the Italian of Caccia Guerra; *Mysteries of the Rosary*, from Gaspar Loartes.—*Wood.*

FERNE, HENRY.

HENRY FERNE was born at York, in 1602, and educated at the free-school of Uppingham, in Rutlandshire, whence he was removed to St. Mary Hall, Oxford, and thence, but after two years' residence, to Trinity college, Cambridge, of which he became fellow. He was next domestic chaplain to Morton, Bishop of Durham; and was successively presented to the living of Masham in Yorkshire, to that of Medborn in Leicestershire, and to the arch-deaconry of Leicester. In 1642 he took his doctor's degree, and kept the act at the commencement. He then went into Leicestershire, where he had an opportunity of waiting on Charles I., and preached before him as he was going to Nottingham to set up his standard. The king, with whom he was in great favour, made him his chaplain. In 1642 he published his *Case of Conscience touching Rebellion*, and is said to have been the first that wrote openly in defence of the royal cause. He was next appointed chaplain to one of the lords commissioners at the treaty of Uxbridge, where, at the request of some of them, he stated the case between episcopacy and presbytery. He attended the king at Oxford until he had taken Leicester, and was present at the unfortunate battle of Naseby; after which he went to Newark, and continued preaching until the king ordered the garrison to surrender. His next retreat was to Yorkshire, where he remained with his relations, until Charles called him to the Isle of Wight. During the usurpation he lived in privacy, having been cruelly deprived of his living, and reduced to poverty, by the triumphant dissenters. They would not permit him to preach, but he maintained the cause of the Church by controversies with the Romanists. And his powerful unanswerable discourse on the case as it stands between the Church of England and of Rome, has lately been

republished by Mr. Brogden, in his excellent and well timed work entitled, "Catholic Safeguards." We shall make one short extract; "The Church of England, standing thus between the Church of Rome on the one hand, and the aforesaid sects, which have divided from it on the other hand, is challenged, and assaulted by both, put now to defend itself against both. Which brings to mind the device of some Romanist, who to make himself merry, has pictured an English Protestant standing between a Papist and an Independent, borrowing arguments and reasons from the one, to oppose or answer the other: against the Papists he must plead, as do all sectaries, invisibility of the Church, Scripture alone, liberty of private judgment: against other sects he must help himself by urging, as do the Papists, the visible condition of the Church, the authority of it, Catholic tradition and practice, and the succession of bishops and pastors. Well, the Romanists may thus seemingly please themselves, but indeed this of all other reformed Churches has been, and is, by reason of its most regular Reformation, their great eye-sore and heart-sorrow. And the English Protestant, or obedient son of the Church of England, as he is well set between a Papist and Sectary, as between two extremes, so he only is able to stand against the oppositions or pretensions of both; for if we examine the false grounds and deceiving principles of both, as to this point of the constitution, government, and communion of the Church: we shall clearly see the truth lies in the midst between both, and the Church of England holds and maintains it."

On the restoration, Charles II. gave him the mastership of Trinity College, Cambridge, which he kept a year and a half, and was twice chosen vice-chancellor. He was also promoted to the deanery of Ely; and upon Dr. Walton's death, in 1660, he was made Bishop of Chester. He died in the following year, 1661, and was buried in Westminster Abbey. He is said to have assist-

ed Dr. Walton in his Polyglott. He published, *The Resolving of Conscience, &c.* on the question of taking up arms against the king, Cambridge, 1642, and Oxford, 1643; and two other tracts in answer to his opponents, on the same subject; *Episcopacy and Presbytery considered*, London, 1647; *Certain Considerations of present Concernment touching the Reformed Church of England*, against Ant. Champney, Doctor of the Sorbonne, *ibid.* 1653; *On the Case as it stands between the Church of England and of Rome on the one hand, and those Congregations which have divided from it on the other*, *ibid.* 1655; *On the Division between the English and Romish Church upon the Reformation*, *ibid.* 1655; *Answer to Mr. Spencer's book, entitled Scripture mistaken*, 1660. He also published several sermons.—*Wood. Walker.*

FERRAR, ROBERT.

ROBERT FERRAR was born at Halifax in Yorkshire. He studied at Oxford and Cambridge, and became a canon regular of the order of St. Augustine, and was chosen prior of the monastery of St. Oswald, which dignity he surrendered on the dissolution, in 1540, and received a pension of £100 per annum. Early embracing the principles of the Reformation, he was made Bishop of St. David's by Edward VI. In consequence of incautiously issuing out his commission to his chancellor to visit his chapter, and inspect into some dilapidations, in an exploded form, not sufficiently admissive of the king's supremacy, his enemies found occasion to accuse him of a *præmunire*, and so great were the expences of the prosecution, that he became unable to pay his first fruits and tenths, and was imprisoned for the same as a debtor to the crown.

He remained in prison till the accession of Mary, and

certainly the treatment he received from the reformers was sufficient to have influenced him to join the Popish party now in power, if he had not been under the influence of religious impressions and principles. Although implicit reliance cannot always be placed on the statements of Fox, the account of the bishop's last trials may be given in the words of that author. He informs us that articles to the number of fifty-six, were preferred against him, in which he was charged with many negligences and contumacies of Church government. These he answered and denied. But so many and so bitter were his enemies, that they prevailed, and he was in consequence thrown into prison. He was prosecuted on different heads, but chiefly as related to doctrine; and he had been called up in company with the martyrs, Hooper, Rogers, Bradford, and Saunders, on the 4th of February, and with them would have been condemned; but through want of leisure or some such cause among his judges, he was remanded back to prison, where he remained till the 14th of the same month. The substance of the examination we here present to our readers.

At his first coming and kneeling before the lord chancellor, the bishops of Durham and Worcester sat at the table, and Mr. Rochester, Mr. Southwel, Mr. Bourne, and others, stood at the table's end. The lord chancellor first addressed him in such questions as these—"Well, sir, have you heard how the world goeth here? Do you not know things abroad, notwithstanding you are a prisoner? Have you not heard of the coming in of the lord cardinal Pole? The queen's majesty and the parliament hath restored religion to the same state it was in at the beginning of the reign of our king Henry the VIII. You are in the queen's debt, and her majesty will be good unto you, if you will return to the Catholic Church." To this Ferrar said, "In what state I am concerning my debts to the queen's majesty, in the court of exchequer, my lord treasurer knoweth: and the last

time that I was before your honour, and the first time also, I shewed you that I had made an oath never to consent nor agree, that the Bishop of Rome should have any power or jurisdiction within this realm: and further, I need not rehearse to your lordship, you know it well enough."

Instead of proceeding with one examination, the chancellor and the bishops allowed the lay inferiors to insult Dr. Ferrar with several questions and charges as impertinent as they were false and groundless. Among the accusations, he was charged with supplanting a patron whom he had actually defended from the danger of being supplanted by another. They accused him of defrauding the queen of divers sums of money, and of violating an oath of *chastity*—not celibacy—by taking to himself a wife! To these false allegations Ferrar answered with remarkable decision, which put not only the subordinate but also the superior and the supreme members of this iniquitous court to perfect shame and silence. The following are samples of his firm resistance of untruth, as well as his noble advocacy of the rights of conscience and the purity of the gospel. Rising from the kneeling posture in which for some time he had continued, and standing up unbidden as well as undaunted before his powerful foes, he said—"My lord, I never defrauded king or queen of one penny in my life; I am a true man, I thank God for it. I was born under king Henry VIII., have lived under king Edward VI. truly, and have served the queen's majesty that now is, with my heart and word: more I could not do, and I was never false, nor shall be by the grace of God. I have made an oath to God, and to king Henry VIII., and also to king Edward, and to the queen's majesty, the which I can never break while I live, if I die for it. I never made a profession to live without a wife. I made a profession to live chastely; but not without a wife. I am as it pleaseth you to call me; but I cannot break an oath which your lordship

yourself made before me, and gave an example, the which confirmed my conscience. I can never break that oath whilst I live to die for it. I pray God to save the king and queen's majesties long to continue in honour to God's glory and their comfort, and the comfort of the whole realm ; and I pray God save all your honours."

After this examination Bishop Ferrar remained in prison uncondemned, till the 14th day of February, and then was sent down into Wales, there to receive sentence of condemnation. Upon the 26th of February, in the church of Carmarthen, being brought by Griffith Leyson, Esq., sheriff of the county of Carmarthen, he was there personally presented before the new Bishop of St. David's and Constantine the public notary: who did there and then discharge the said sheriff, and receive him into their own custody, further committing him to the keeping of Owen Jones, and thereupon declared unto Mr. Ferrar the great mercy and clemency that the king and queen's highness' pleasure was to be offered unto him, which they there did offer ; that if he would submit himself to the laws of the realm, and conform himself to the unity of the Catholic Church, he should be received and pardoned. Seeing that Dr. Ferrar gave no answer to the premises, the bishop ministered unto him these articles following—evidently the main questions on which it was purposed to sentence and put him to death.

Whether he believed the marriage of priests lawful by the laws of God, and his holy Church, or not? and whether he believed that in the blessed sacrament of the altar, after the words of consecration duly pronounced by the priest, the very body and blood of Christ is really and substantially contained, without the substance of bread and wine? Upon the bishop requiring Dr. Ferrar to answer upon his allegiance, the latter, doubting the bishop's authority said, he would answer when he saw a lawful commission, and would make no further answer at that time. Whereupon the bishop, taking no advantage

upon the answer, committed him to prison until a new monition; in the mean time to deliberate with himself for his further answer to the premises.

It has been intimated that a new bishop was placed at St. David's: this was one Henry Morgan, a furious papist, who now became the chief judge of his persecuted predecessor. This Morgan, sitting as judge, ministered unto Bishop Ferrar certain articles and interrogatories in writing; which being openly read unto him a second time, Ferrar still refused to answer, till he might see his lawful commission and authority. Whereupon Morgan pronounced him as *contumax*, and for the punishment of this his contumacy to be counted *pro confesso*, and so did pronounce him in writing. This done, he committed him to the custody of Owen Jones, until the 4th of March, then to be brought again into the same place, between one and two.

The day and place appointed, the bishop appeared again before his haughty successor, submitted himself as ready to answer to the articles and positions above mentioned, gently required a copy of the articles, and a competent term to be assigned unto him, to answer for himself. This being granted, and the Thursday next being assigned to him between one and three to answer precisely and fully, he was committed again to custody. On the appointed day he again appeared and exhibited a bill in writing, containing in it his answer to the articles objected and ministered unto him before, Then Morgan offered him again the articles in this brief form—that he willed him being a priest to renounce matrimony—to grant the natural presence of Christ in the sacrament, under the forms of bread and wine—to confess and allow that the mass is a propitiatory sacrifice for the quick and the dead—that general councils lawfully congregated never did, and never can err—that men are not justified before God by faith only, but that hope and charity are also necessarily required to justification—and

that the Catholic Church only hath authority to expound scripture and to define controversies of religion, and to ordain things appertaining to public discipline.

To these articles he still refused to subscribe, affirming that they were invented by man, and pertain nothing to the catholic faith. After this Morgan delivered unto him the copy of the articles, assigning him Monday following, to answer and subscribe to them either affirmatively or negatively. The day came, and he exhibited in a written paper his mind and answer to the articles, adding these words, *tenens se de æquitate et justicia esse episcopum Menevensem*. The bishop assigned the next Wednesday, in the forenoon, to hear his final and definitive sentence. On that day, Morgan demanded of him whether he would renounce and recant his heresies, schisms, and errors, which hitherto he had maintained, and if he would subscribe to the catholic articles otherwise than he had done before.

Upon this Ferrar did exhibit a certain schedule written in English, and remaining in the acts, appealing from the bishop, as from an incompetent judge, to Cardinal Pole and other the highest authorities. This, however, did not avail him. Morgan proceeding in his rage, pronounced the definitive sentence against him: by which sentence he pronounced him as a heretic excommunicate, and to be given up forthwith to the secular power, namely, to the sheriff of the town of Carmarthen, Mr. Leyson. After which his degradation followed of course.

Thus was this godly bishop condemned and degraded, and committed to the secular power, and not long after was brought to execution in the town of Carmarthen, where in the market-place on the south side of the cross, on the 30th of March, being Saturday before Passion-Sunday, he most constantly sustained the torments of the fire. Among the incidents of his martyrdom worthy of mention is the following; one Richard Jones, a young

gentleman, and son of a knight, coming to Dr. Ferrar a little before his death, seemed to lament the painfulness of what he had to suffer: unto whom the bishop answered, that if he saw him once to stir in the pains of his burning, he should then give no credit to his doctrine. And as he said, so he performed; for so patiently he stood, that he never moved, till one Richard Gravell, with a staff, struck him down, that he fell amidst the flames, and expired, or rather rose to heaven to live for ever.

A monument has lately been erected to his memory in Halifax church, by the exertions of a parishioner distinguished by his zeal for the Church of England.—*Strype. Fox.*

FERRAR, NICHOLAS.

NICHOLAS FERRAR was born in 1592, in the parish of St. Mary Stayning, in Mark-lane, London. His father traded very extensively to the East and West Indies, and lived in high repute in the city, where he joined in commercial matters with Sir Thomas and Sir Hugh Middleton, and Mr. Bateman. He was a man of liberal hospitality, and frequently received persons of the greatest eminence. Sir John Hawkins, Sir Francis Drake, Sir Walter Raleigh, and others with whom he was an adventurer; and in all their expeditions he was ever zealous to establish the Church; nor was he less zealous when in his own country. The parish church and chancel of St. Bennet Sherhog in London, Mr. Ferrar repaired and decently seated at his own expence; and as there was not any morning preacher there, he brought from the country Mr. Francis White, and made him their first lecturer. Mr. White was afterwards advanced to the see of Ely.

When a stranger preached, Mr. Ferrar always invited him to dinner, and if it was discovered that he was in

any necessity, he never departed without a handsome present. In truth they never were without a clergyman as a companion in their house, or even on their journeys, as they always accustomed themselves to morning and evening prayer.

Nicholas was sent to school at four years of age, and at five he could accurately repeat a chapter in the Bible, which the parents made the daily exercise of their children. He received his earlier education at Euborn, near Newbery, in Berkshire, whence, in his fourteenth year, he was removed to Clare Hall, Cambridge. In 1610 he took his degree of B.A. At this time he was appointed to make the speech on the king's coronation day in the college hall; and the same year he was elected fellow. The delicacy of his health made it necessary for him to travel, and in 1613 he attended in the retinue of the lady Elizabeth, to conduct her to the Palatinate with the Palsgrave her husband, and accompanied her to Holland. He then visited most of the German universities, and returned home in 1618. Soon after his return, he was introduced to Sir Edwyn Sandys, who made him known to the Earl of Southampton, and the other principal members of the Virginia company, to which he was appointed secretary; and after the company was dissolved, he was, in 1624, chosen member of parliament. He must, however, have sat a very short time, as he began soon to put in execution his scheme of retiring from the world, and leading a monastic life on the principles of the Church of England. For this purpose, in the last-mentioned year, he purchased the lordship of Little Gidding, in the county of Huntingdon, where his mother, his sister, with all her family, and other relations to the number of forty persons, came to reside as soon as it could be prepared for their reception. The better to carry on this plan, by his personal assistance, Mr. Ferrar applied to Dr. Laud, then Bishop of St. David's, and was ordained deacon. He would not proceed to the higher

order of a priest, and refused the many offers of high preferment which his great friends were not slow to make when they understood that he was ordained. It now comes, says his biographer, Dr. Peckard, to speak of the established economy of the house and church of Little Gidding, which will be presented to the reader in the doctor's narrative, a little abbreviated. In these days, when there seems to be a desire on the part of some to establish similar communities, the example of Little Gidding is indeed peculiarly interesting. In the seventeenth century whatever was done by our divines was done, not in imitation of the Papists, but on principles laid down at the English Reformation; primitive precedent was followed, and good old English feeling predominated; what was Romish was avoided, although by the wicked among the Puritans, and among their weak followers, all who aimed at Christian excellence were misrepresented as Papists at heart.

Many workmen having been employed for nearly two years at Little Gidding, both the house and the church were in tolerable repair, yet with respect to the church Mrs. Ferrar was not well satisfied. She therefore new floored and wainscotted it throughout. She provided also two new suits of furniture for the reading-desk, pulpit, and communion-table: one for the week days, and the other for Sundays and other festivals. The furniture for week days was of green cloth, with suitable cushions and carpets. That for festivals was of rich blue cloth, with cushions of the same, decorated with lace, and fringe of silver. The pulpit was fixed on the north, and the reading-desk over against it, on the south side of the church, and both on the same level: it being thought improper that a higher place should be appointed for preaching than that which was allotted for prayer. A new font was also provided, the leg, laver, and cover all of brass, handsomely and expensively wrought and carved; with a large brass lectern, or pillar and eagle of brass for

the Bible. The font was placed by the pulpit, and the lectern by the reading-desk.

The half-pace, or elevated floor, on which the communion table stood at the end of the chancel, with the stalls on each side, was covered with blue taffety, and cushions of the finest tapestry and blue silk. The space behind the communion-table, under the east window, was elegantly wainscotted, and adorned with the Ten Commandments, the Lord's Prayer, and the Apostles' Creed, engraved on four beautiful tablets of brass, gilt.

The communion-table itself was furnished with a silver paten, a silver chalice, and silver candle-sticks, with large wax candles in them. Many other candles of the same sort were set up in every part of the church, and on all the pillars of the stalls. And these were not for the purposes of superstition, but for real use; which for great part of the year the fixed hours for prayer made necessary both for morning and evening service. Mrs. Ferrar also taking great delight in church music, built a gallery at the bottom of the church for the organ. Thus was the church decently furnished, and ever after kept elegantly neat and clean.

All matters preparatory to order and discipline being arranged and settled, about the year 1631, Dr. Williams, the Bishop of Lincoln, came privately to Gidding, to pay a visit to his old friend Mr. N. Ferrar, with whom he had contracted a friendship at the Virginia board, and for whom he ever held the highest and most affectionate esteem.

By this visit he had an opportunity to view the church, and the house, and to examine into their way of serving God, which had been much spoken against; to know also the soundness of the doctrine they maintained: to read the rules which Mr. N. Ferrar had drawn up for watching, fasting, and praying, for singing psalms and hymns, for their exercises in readings, and repetitions; for their distributions of alms, their care of the sick, and

wounded ; and all other regularities of their institution. All which the bishop highly approved, and bade them in God's name to proceed.

In 1633 Mrs. Ferrar came to a resolution to restore the glebe lands and tithes to the church, which some four-score years before had been taken away, and in lieu thereof only £20 a year paid to the minister. She had from the first been so resolved, but had been put off by unexpected delays. She found great difficulty in making out the glebe lands : but at length by the industry of Mr. N. Ferrar, she overcame it. She then sent her sons John and Nicholas with a letter to the bishop informing him of her determination, and desiring it might be confirmed by his authority. This authority from the bishop was farther strengthened by a decree in chancery under Lord Coventry.

In the spring of 1634, the bishop, to make some acknowledgment of this generosity, gave notice, that he would again pay a visit to the family and give them a sermon. And it being known that he was a lover of Church music, application was made to Dr. Towers, dean of Peterborough, who sent his whole choir to Gidding on the occasion. Divine service was performed throughout in the cathedral manner with great solemnity. The bishop preached a sermon adapted to the occasion, and in the afternoon gave confirmation to all of the neighbourhood who desired it.

Every thing relative to the church being now completely settled, Mr. Ferrar next turned his attention to the disposition of the mansion. The house being very large, and containing many apartments, he allotted one great room for their family devotions, which he called the oratory, and adjoining to this, two other convenient rooms, one a night oratory for the men, the other a night oratory for the women : he also set out a separate chamber and closet for each of his nephews and nieces ; three more he reserved for the school-masters ; and his own

lodgings were so contrived that he could conveniently see that every thing was conducted with decency and order : without doors he laid out the gardens in a beautiful manner, and formed them in many fair walks.

Another circumstance that engaged his attention was, that the parish had for many years been turned into pasture grounds ; that as there was a very large dovecote, and a great number of pigeons upon these premises, these pigeons must consequently feed upon his neighbours' corn ; and this he thought injustice. He therefore converted this building into a school-house, which being larger than was wanted for the young people of the family, permission was given to as many of the neighbouring towns as desired it, to send their children thither, where they were instructed without expense, in reading, writing, arithmetic, and the principles of the Christian religion.

For this and other purposes, he provided three masters to be constantly resident in the house with him. The first was to teach English to strangers, and English and Latin to the children of the family : the second, good writing in all its hands, and arithmetic in all its branches : the third, to instruct them in the theory and practice of music, in singing, and performing upon the organ, viol, and lute ; on the last instrument his sister Collet was a distinguished performer.

For all these things the children had their stated times and hours. So that though they were always in action, and always learning something, yet the great variety of things they were taught prevented all weariness, and made every thing be received with pleasure. And he was used to say that he who could attain to the the well-timing things, had gained an important point, and found the surest way to accomplish great designs with ease.

On Thursdays, and Saturdays, in the afternoons, the youths were permitted to recreate themselves with bows and arrows, with running, leaping, and vaulting, and

what other manly exercises they themselves liked best. With respect to the younger part of the females, the general mode of education was similar to that of the boys, except where the difference of sex made a different employment or recreation proper. When the powers of reason and judgment became in some degree matured, they were all at proper times taken under the immediate instruction of Mr. Ferrar himself, who bestowed several hours every day in that important employment. According to the capacity of each he gave them passages of scripture to get by heart, and particularly the whole book of psalms. He selected proper portions, of which he gave a clear explanation, and a judicious comment. But above all things he was anxiously attentive to daily catechetical lectures, according to the doctrine of the Church of England. And in order to make his pious labours extensively beneficial, he invited the children of all the surrounding parishes, to get the book of psalms by heart. To encourage them to this performance, each was presented with a psalter: all were to repair to Gidding every Sunday morning, and each was to repeat his psalm, till they could all repeat the whole book. These psalm-children, as they were called, more than a hundred in number, received every Sunday, according to the proficiency of each, a small pecuniary reward and a dinner, which was conducted with great regularity. For, when they returned from church, long trestles were placed in the middle of the great hall, round which the children stood in great order. Mrs. Ferrar, and her family then came in to see them served. The servants brought in baked puddings and meat: which was the only repast provided on Sundays for the whole family, that all might have an opportunity of attending divine service at church. She then set on the first dish herself, to give an example of humility. Grace was said, and then the bell rang for the family, who thereupon repaired to the great dining room, and stood in order round the table.

Whilst the dinner was serving, they sang a hymn to the organ : then grace was said by the minister of the parish, and they sat down. During dinner one of the younger people, whose turn it was, read a chapter in the Bible, and when that was finished, another recited some chosen story out of the book of martyrs, or Mr. Ferrar's short histories. When the dinner was finished throughout the family, at two o'clock the bell summoned them to church to evening service, whither they went in a regular form of procession, Mr. N. Ferrar sometimes leading his mother, sometimes going last in the train : and having all returned from church in the same form, thus ended the *public* employment of every Sunday.

Immediately after church the family all went into the oratory, where select portions of the psalms were repeated, and then all were at liberty till five o'clock : at which hour in summer, and six in the winter, the bell called them to supper : where all the ceremonial was repeated exactly the same as at dinner. After supper they were again at liberty till eight, when the bell summoned them all into the oratory, where they sang a hymn to the organ, and went to prayers ; when the children asked blessing of their parents, and then all the family retired to their respective apartments ; and thus ended the *private* observation of the sabbath.

On the first Sunday of every month they always had a communion, which was administered by the clergyman of the adjoining parish ; Mr. N. Ferrar assisting as deacon. All the servants who then received the communion, when dinner was brought up, remained in the room, and on that day dined at the same table with Mrs. Ferrar, and the rest of the family.

That I may not be thought to conceal any thing which brought censure upon them, and led to their persecution, I will here insert the particular mode of their processions, and other circumstances which were condemned by some as being superstitious. I shall not pass any

judgment myself on these ceremonials, relating mere matter of fact, and observing only that where there was error, it was error on the side of virtue and goodness.

When their early devotions in the oratory were finished they proceeded to church in the following order :

First, the three school-masters, in black gowns and Monmouth caps.

Then, Mrs. Ferrar's grandsons, clad in the same manner, two and two.

Then her son, Mr. J. Ferrar, and her son-in-law, Mr. Collet, in the same dress.

Then, Mr. N. Ferrar, in surplice, hood, and square cap, sometimes leading his mother.

Then, Mrs. Collet, and all her daughters, two and two.

Then, all the servants, two and two. The dress of all was uniform.

Then, on Sundays, all the psalm-children, two and two.

As they came into the church, every person made a low obeisance, and all took their appointed places. The masters, and gentlemen in the chancel : the youths knelt on the upper step of the half-pace ; Mrs. Ferrar, her daughters, and all her grand-daughters in a fair island-seat. Mr. N. Ferrar at coming in made a low obeisance ; a few paces farther, a lower : and at the half-pace, a lower still ; then went into the reading-desk, and read matins according to the book of common prayer. This service over, they returned in the same order, and with the same solemnity. This ceremonial was regularly observed every Sunday, and that on every common day was nearly the same. They rose at four ; at five went to the oratory to prayers ; at six, said the psalms of the hour ; for every hour had its appointed psalms, with some portion of the

gospel, till Mr. Ferrar had finished his Concordance, when a chapter of that work was substituted in place of the portion of the gospel. Then they sang a short hymn, repeated some passages of scripture, and at half-past six went to church to matins. At seven said the psalms of the hour, sang the short hymn, and went to breakfast. Then the young people repaired to their respective places of instruction. At ten, to church to the litany. At eleven to dinner. At which seasons were regular readings in rotation, from the scripture, from the book of martyrs, and from short histories drawn up by Mr. Ferrar, and adapted to the purpose of moral instruction. Recreation was permitted till one; instruction was continued till three. Church at four, for evensong; supper at five, or sometimes six. Diversions till eight. Then prayers in the oratory: and afterwards all retired to their respective apartments. To preserve regularity in point of time, Mr. Ferrar invented dials in painted glass in every room: he had also sun-dials, elegantly painted with proper mottos, on every side of the church: and he provided an excellent clock to a sonorous bell.

The holy course of life thus pursued at Gidding, the strictness of their rules, their prayers, literally without ceasing, their abstinence, mortifications, nightly watchings, and various other peculiarities, gave birth to censure in some, and inflamed the malevolence of others, but excited the wonder and curiosity of all. So that they were frequently visited with different views by persons of all denominations, and of opposite opinions. They received all who came with courteous civility; and from those who were inquisitive they concealed nothing, as indeed there was not any thing either in their opinions, or their practice, in the least degree necessary to be concealed. Notwithstanding this, they were by some abused as Papists, by others as Puritans. Mr. Ferrar himself,

though possessed of uncommon patience and resignation, yet in anguish of spirit complained to his friends, that the perpetual obloquy he endured was a sort of unceasing martyrdom. Added to all this, violent invectives and inflammatory pamphlets were published against them. Amongst others, not long after Mr. Ferrar's death, a treatise was addressed to the parliament, entitled, "The Arminian Nunnery, or a brief description and relation of the late erected monastical place, called the Arminian Nunnery at Little Gidding in Huntingdonshire: humbly addressed to the wise consideration of the present parliament. The foundation is by a company of Ferrars at Gidding;" printed by Thomas Underhill, 1641.

Among other articles of instruction and amusement in this monastery, Mr. Ferrar engaged a bookbinder who taught his art to the whole family, females as well as males, and what they called pasting-printing, by the use of the rolling-press. By this assistance he composed a full harmony or concordance of the evangelists, adorned with many beautiful pictures, which required more than a year for the composition, and was divided into 150 heads or chapters. This book was so neatly done by pieces pasted together from different copies of the same type, as to have the appearance of having been printed in the ordinary way.

King Charles the martyr twice visited Gidding, and his pious mind took much interest in the proceedings. A copy of the Harmony, splendidly bound, was presented to his majesty.

Old Mrs. Ferrar died in 1635, and Nicholas in 1637. The third day before his death, he ordered a place to be marked out for his grave, and being told that the place was accordingly marked, he requested his brother, before all the family, to take out of his study three large ham-

pers full of books, which had been there locked up many years ; and said, “ they are comedies, tragedies, heroic poems, and romances ; let them be immediately burnt upon the place marked out for my grave, and when you shall have so done, come back and inform me.” When information was brought him that they were all consumed, he desired that this act might be considered as the testimony of his disapprobation of all such productions, as tending to corrupt the mind of man, and improper for the perusal of every good and sincere Christian.

Soon after his death, certain soldiers of the parliament resolved to plunder the house at Gidding. The family being informed of their hasty approach, thought it prudent to fly ; while these military zealots, in the rage of what they called reformation, ransacked both the church and the house ; in doing which, they expressed a particular spite against the organ. This they broke in pieces, of which they made a large fire, and at it roasted several of Mr. Ferrar’s sheep, which they had killed in his grounds. This done, they seized all the plate, furniture, and provision, which they could conveniently carry away. And in this general devastation perished the works which Mr. Ferrar had compiled for the use of his household, in the way we have already described, consisting chiefly of harmonies of the Old and New Testament.

The only publication by Mr. Ferrar, but without his name, was a translation from Valdesso, entitled, *The Hundred and Ten Considerations, &c.*, written in Spanish, brought out of Italy by Vergerius, and first set forth in Italian, at Basil, by Cælius Secundus Curio, 1550. Whereunto is added a preface of the author’s to his Commentary on the Romans, Oxford, printed by Litchfield, 1638.—*Peckard. Wordsworth.*

FEYDEAU, MATTHEW.

MATTHEW FEYDEAU was born at Paris in 1616, and studied at the Sorbonne. In 1646 he accepted the vicarage of Belleville, attached to the cure of St. Merry, at Paris, where he was prevailed upon to assist with his advice several young students in philosophy and theology, at the university of Paris. For their use he composed his *Meditations on the Principal Duties of a Christian*, taken from the Sacred Scriptures, the Councils, and the Fathers, which was published in 1649, 12mo, and has undergone numerous impressions. From the vicarage of Belleville he was transferred to that of St. Merry; and in that parish, conjointly with some other ecclesiastics, he established the *Conferences*, which became so celebrated in the ecclesiastical history of the times. In 1650 he published *A Catechism on Grace*, which he had drawn up at the request of M. Francis le Fevre de Caumartin, Bishop of Amiens, and which was soon afterwards reprinted under the title of *Illustrations of certain Difficulties respecting Grace*. This work was condemned, in the same year, by a decree of the Inquisition at Rome, which M. Fouquet, attorney-general of the parliament of Paris, would not permit to be promulgated in that city. Several pieces appeared from the press, however, in opposition to the Catechism, which were answered by the celebrated Arnauld, in his *Reflections on a Decree of the Inquisition at Rome*, Paris, 1651. In 1656 M. Feydeau was one of the seventy-two doctors who were expelled by the faculty of the Sorbonne, for refusing to subscribe to the condemnation of Arnauld; on which account he was also obliged to relinquish his vicarage of St. Merry. In 1657 a *lettre de cachet* exiled him to Cahors. For several years afterwards he lived chiefly in retirement, where he produced his *Reflections on the History and Harmony of the Gospels*, 2 vols, 12mo, which has been often reprinted

both in France and Flanders. In 1665 the Bishop of Aleth gave him a prebend in his diocese, which he resigned three years afterwards to undertake the cure of Vitri le Français, in Champagne. The Bishop of Beauvais soon afterwards appointed him to a prebend in his church; but a second *lettre de cachet*, in 1677, procured his banishment to Bourges, whence, nine years after, a third *lettre de cachet* banished him to Annonay, in the Vivarès, where he died in 1694.—*Moreri*.

FIDDES, RICHARD.

RICHARD FIDDES was born at Hunmanby in Yorkshire, in 1671. He became a student of Corpus Christi, and next of University College, Oxford, where he took his bachelor's degree in 1693. Soon afterwards he was presented to the rectory of Halsham in Yorkshire; but the air being bad in that marshy place, he contracted an illness, which affected his speech, and deprived him of the power of preaching. He then removed to London, and subsisted chiefly by writing, though he was appointed chaplain to Lord Oxford, and to the garrison of Hull. In 1713 the degree of bachelor in divinity was conferred on him by the university of Oxford, and that of doctor in 1718. He died at Putney in 1725. His works are—1. An epistle concerning Remarks to be published on Homer's *Iliad*, 12mo. 2. *Theologia Speculativa et Practica*, or a Body of Divinity, 2 vols, folio. 3. Fifty-two Practical Discourses, folio. 4. The Life of Cardinal Wolsey, folio, 1724. This is a very able work, but because the author stated facts as he found them, without distorting them for party purposes, he was reviled by certain ultra-protestants as a papist. 5. A treatise of Morality, 8vo. 6. A Preparative to the Lord's Supper. 7. Vindication of the Duke of Buckingham's Epitaph. In this he committed a great error. He also wrote the lives of Sir Thomas More and Bishop Fisher; but the manuscripts were lost.—*Birch in the Gen. Dict.*

FIELD, RICHARD.

RICHARD FIELD was born at Hempsted, in Hertfordshire, in 1561. He received his earlier education at the free-school of Berkhamstead, whence he was removed to Magdalen College, Oxford, and thence to Magdalen Hall. After taking his degree of M.A., he, for about seven years, delivered lectures in logic and philosophy, and on Sundays catechetical lectures, in Magdalen Hall, which were attended by many members of the university. At this time he was esteemed one of the ablest disputants in Oxford. He was also famed for his acquaintance with school divinity, and for his talents as a preacher. Afterwards he became divinity reader for a time in the cathedral church at Winchester; and in 1594 he was chosen divinity reader to the society of Lincoln's-inn, a member of which presented him to the living of Burghcleare, in Hampshire. He soon after declined the living of St. Andrew's, Holborn. In 1598, being then doctor of divinity, he was made chaplain in ordinary to queen Elizabeth, and soon afterwards prebendary of Windsor. About this time he maintained a friendly intercourse with the judicious Hooker. Soon after the accession of James I. Dr. Field was appointed chaplain in ordinary to his majesty, and was included in special commissions that were issued for ecclesiastical causes, and the exercise of spiritual jurisdiction within the diocese of Winchester. In 1604 he was made canon of Windsor; and in the following year, when the king was to be entertained at Oxford, he was sent for to take a part in the divinity act, and on that occasion he greatly distinguished himself. In 1606 he published, in London, his great work, *Of the Church*, four books, folio; to which, in 1610, he added a fifth, with an appendix, containing *A defence of such passages of the former books that have been excepted against, or wrested to the maintenance of the Romish*

errors. They were afterwards reprinted at Oxford in 1628. In this work he says, “Much contention there hath been about traditions, some arguing the necessity of them, others rejecting them. For the clearing whereof we must observe, that though we reject the uncertain and vain traditions of the Papists, yet we reject not all : for first, we receive the number and names of the authors of books divine and canonical, as delivered by tradition. This tradition we admit, for that, though the books of scripture have not their authority from the approbation of the Church, but win credit of themselves, and yield sufficient satisfaction to all men, of their divine truth, whence we judge the Church that receiveth them, to be led by the spirit of God ; yet the number, authors, and integrity of the parts of these books, we receive as delivered by tradition.

“The second kind of tradition which we admit, is that summary comprehension, of the chief heads of Christian doctrine, contained in the Creed of the Apostles, which was delivered to the Church, as a rule of her faith. For though every part thereof be contained in the scripture, yet the orderly connexion and distinct explication of these principal articles gathered into an epitome, wherein are implied, and whence are inferred all conclusions theological, is rightly named a tradition. The third, is that form of Christian doctrine, and explication of the several parts thereof, which the first Christians receiving of the same Apostles that delivered to them the scriptures, commended to posterities. This may rightly be named a tradition, not as if we were to believe anything without the warrant and authority of the scripture, but for that we need a plain and distinct explication of many things, which are somewhat obscurely contained in the Scripture : which being explicated, the scriptures we should not so easily have understood, yield us satisfaction that they are so indeed, as the Church delivereth them unto us.

“The fourth kind of tradition, is the continued prac-

tice of such things, as neither are contained in the scripture expressly, nor the examples of such practice expressly there delivered, though the grounds, reasons, and causes of the necessity of such practice, be there contained, and the benefit, or good that followeth of it; of this sort is the baptism of infants, which is therefore named a tradition, because it is not expressly delivered in scripture that the Apostles did baptize infants, nor any express precept there found that they should so do. Yet is not this so received by bare and naked tradition, but that we find the scripture to deliver unto us the grounds of it. The fifth kind of tradition, comprehendeth such observations, as in particular, are not commanded in scripture, nor the necessity of them from thence concluded, though in general without limitation of times, and other circumstances, such things be there commanded. Of this sort, many think, the observation of the Lent fast to be, the fast of the fourth and sixth days of the week, and some other. . . .

“ Thus having set down the kinds and sorts of traditions, it remaineth to examine, by what means we may come to discern, and by what rules we may judge, which are true and indubitate traditions. The first rule is delivered by Augustine; *quod universa tenet ecclesia, nec conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolicâ traditum, rectissime creditur*. Whatsoever the whole Church holdeth, not being decreed by the authority of councils, but having been ever holden, may rightly be thought to have proceeded from apostolic authority. The second rule is, whatsoever all, or the most famous and renowned in all ages, or at the least in diverse ages, have constantly delivered, as received from them that went before them, no man contradicting or doubting of it, may be thought to be an apostolical tradition. The third rule, is the constant testimony of the pastors of an apostolic Church, successively delivered: to which some add the present testimony of an apostolic

Church, whose declinings when they began, we cannot precisely tell. But none of the fathers admit this rule. For when they urge the authority and testimony of apostolic churches, for the proof, or reproof of true or pretended traditions, they stand upon the consenting voice, or silence, of the pastors of such churches, successively in diverse ages concerning such things. Some add the testimony of the present Church: but we inquire after the rule, whereby the present Church may know true traditions from false; and besides, though the whole multitude of believers, at one time in the world, cannot err pertinaciously, and damnably, in embracing false traditions instead of true; yet they that most sway things in the Church may, yea even the greater part of a general council; so that this can be no sure rule for men to judge of traditions by. And therefore Canus reasoneth foolishly, that whatsoever the Church of Rome practiseth, which she may not do without special warrant from God, and yet hath no warrant in Scripture so to do, the same things and the practice of them she hath received by tradition. He giveth example in the present practice of the Romish Church, in dispensing with, and remitting vows and oaths, and in dissolving marriages, (not consummated by carnal knowledge,) by admitting men into orders of religion. But this practice of the Romish Church, we condemn, as wicked and antichristian."

The republication of this deeply learned work of Field would in these days be very advantageous. He clearly distinguishes between the doctrines of the modern Church of Rome and the primitive Church, and shews how the Church of England accords with the other. On one point he is peculiarly powerful: he shews that the peculiar doctrines of Romanism before the council of Trent, were chiefly floating opinions in the Church, but not authoritatively asserted in the sense in which they are now received. If a convocation in England were to establish the dogmas of Calvin, a writer might maintain

that Calvinism up to that period had not been established in our Church, although he might admit that a majority of the clergy and people held those heresies. Thus Field argues, and shews, that although Romanizing feelings existed, Romanism was not established in the Church of Rome before the council of Trent. One of the distinguishing characteristics of this great divine is, that in refuting error, he always takes care to state with precision the opposite truth. Take for example the sacrifice in the eucharist: having shewed the error of the modern Church of Rome, he says: "This is the present doctrine of the Roman Church: but this was not the doctrine of the Church at the time of Luther's appearing: for the best and principal men then living, taught peremptorily that Christ is not newly offered any otherwise, than that He is offered to the view of God; nor any otherwise sacrificed, than in that His sacrifice on the cross is commemorated and represented. 'The things that are offered in the sacrament are two, (saith the author of the *Enchiridion of Christian Religion*, published in the provincial council of Cologne,) the true Body of Christ with all His merits, and His mystical Body, with all the gifts which it hath received of God. In that, therefore, the Church doth offer the true Body and Blood of Christ to God the Father, it is merely a representative sacrifice, and all that is done is but the commemorating and representing of that sacrifice which was once offered on the cross. But in that it dedicateth itself, which is the mystical body of Christ unto God, it is a true, but a spiritual sacrifice, that is, an eucharistical sacrifice of praise, thanksgiving, and of obedience due unto God. Christ, therefore, is offered and sacrificed on the altar, but sacramentally and mystically; in that in the sacrament there is a commemoration and remembrance of that which was once done. . . .' The most reverend canons of the metropolitan Church of Cologne agree with the author of the *Enchiridion*. . . . In the book proposed by Charles V.,

written by certain learned and godly men, much commended to him by men worthy to be credited, as opening a way for the composing of the controversies in religion, we shall find the same explication of this point, touching the sacrifice that I have already delivered out of the former authors. . . . Hosius was of the same opinion with those before recited: . . . Michael, Bishop of Werspurge, a man learned, godly, and truly catholic . . . and with him agreeth another learned Bishop (Thomas Watson,) sometime Bishop of Lincoln, in his Sermons upon the Seven Sacraments. . . . With these Gregorius Wicelius, a man much honoured by the emperors Ferdinand and Maximilian, fully agreeth, defining the mass to be a sacrifice rememorative, and of praise and thanksgiving: and in another place he saith, the mass is a commemoration of the passion of Christ celebrated in the public assembly of Christians, where many give thanks for the price of redemption. With these agreeth the Interim, published by Charles V. in the assembly of the states of the empire, at Augusta, March 15th, 1548, and there accepted by the same states. But some man happily will say, here are many authorities alleged, to prove that sundry worthy divines in the Roman Church, in Luther's time, denied the new real offering or sacrificing of Christ, and made the sacrifice of the altar to be only representative and commemorative, but before his time there were none found so to teach. Wherefore I will show the consent of the Church to have been clear for us, touching this point, before his time, and against the Tridentine doctrine now prevailing. . . . Wherefore that which Bellarmine hath, that Aquinas and the other schoolmen, for the most part, do no otherwise say that the sacrifice of the mass is an immolation of Christ, but in that it is a representation of Christ's immolation on the cross, or because it hath like effect with that true and real sacrificing of Christ that implied his death, is most true; his evasion is found too silly, and it is made clear and

evident that the best and worthiest amongst the guides of God's Church, before Luther's time, taught as we do, that the sacrifice of the altar is only the sacrifice of praise and thanksgiving, and a mere representation and commemoration of the sacrifice once offered on the cross, and, consequently, are all put under the curse, and anathematized by the Tridentine council. . . .

“Wherefore, to conclude this point, it appeareth by that which hath been said, that neither the canon of the mass, rightly understood, includeth in it any such points of Romish religion, as some imagine, but in sundry, yea, in all the capital differences, between us and them of the Romish faction, witnesseth for us, and against them; and that the prelates and guides of the Church formerly made no such construction of it, as now is made. . . . For the canon of the mass, rightly understood, is found to contain nothing in it contrary to the rule of faith, and the profession of the protestant Churches; . . and the construction that they now make of the word *sacrifice*, so often used in it, appeareth to be a mere perverting of the meaning of the canon to a sinister sense, never intended by the authors of it, nor ever allowed by the best men in the Church. This canon, notwithstanding, is found to have some passages, that, in the judgment of men rightly learned, cannot well have any true meaning, unless the old custom of offering bread and wine on the Lord's table, out of which the sacrament may be consecrated, be restored; so that those parts, that custom being discontinued, may well be omitted. Some other parts are obscure, and need explication, which being added or inserted, it will differ little or nothing from those forms of consecration of those holy mysteries, that now are in use in the reformed churches of England, and some other places, therefore brought in because in later ages many things were added to the canon anciently in use, which the best and gravest in the Church thought fit to be taken away, and a new form of divine service to be com-

posed. So that the Church that formerly was having no different judgment touching matters dogmatical, no liking of those abuses in practice, which some had brought in, and wishing things to be brought to such a course as protestants now have brought them, it may well be said to have been a protestant Church, in such sort as I have formerly shewed."

Speaking of this sacrifice, he says in another place : " Touching the canon of the mass, it is true that therein there is often mention of sacrifice and oblation : but Luther professeth, that the words may be understood in such a sense, as is not to be disliked. . . That the form of words used in the canon are obscure in sundry parts of it, and hard to be understood even by the learned, Cassander confesseth. . . . The obscurity that is in it groweth, as he rightly observeth, partly out of the disuse and discontinuing of certain old observations, to which the words of the canon, composed long since, have a reference, and partly from the using of the word sacrifice in divers and different senses, though all connected : and the sudden passing from the using of it in one sense, to the using of it in another. It is not unknown to them that are learned, that in the primitive Church the people were wont to offer bread and wine, and that out of that which they offered, a part was consecrated, to become unto them the sacrament of the Lord's Body and Blood, and other parts converted to other good and holy uses. Respectively to this ancient custom are those prayers concerned, that are named *Secretæ* ; and the first part of the canon, wherein we desire that God will accept those gifts, presents, offerings, and sacrifices which we bring unto Him, and that He will make them to become unto us the Body and Blood of His Son Christ, which only are that sacrifice that procureth the remission of our sins, and our reconciliation and acceptation with God. So that to take away this obscurity, and that the words may have a true sense, the ancient custom must be

brought back again, or at least it must be conceived that the elements of bread and wine, that are set upon the mystical table and are to be consecrated, are brought thither and offered in the name of the people, and that, as being their presents, they are symbols of that inward sacrifice, whereby they dedicate and give themselves and all that they have unto God. Touching the second cause of the obscurity of the words of the canon, which is the using of the word sacrifice, and offering, in so manifold and different senses, and the sudden passing from the one of them to the other; we must observe, that by the name of sacrifice, gift, or present, first, the oblation of the people is meant, that consisteth in bread and wine, brought and set upon the Lord's table. In which, again, two things are to be considered, the outward action, and that which is signified thereby, to wit, the people dedicating of themselves, and all that they have, to God by faith and devotion, and offering to Him the sacrifice of praise. In this sense is the word sacrifice used, in the former part of the canon, as I have already showed. In respect of this is that prayer poured out to God, that He will be mindful of His servants, that do offer unto Him this sacrifice of praise, that is, these outward things, in acknowledgment that all is of Him, that they had perished if He had not sent His Son to redeem them; that unless they eat the flesh and drink the blood of Christ, they have no life; that He hath instituted holy sacraments of His Body and Blood, under the forms of bread and wine, in which He will not only represent, but exhibit the same unto all such as hunger and thirst after righteousness; and, therefore, they desire Him so to accept and sanctify these their oblations, of bread and wine, which in this sort they offer unto Him, that they may become unto them the Body and Blood of Christ, that so, partaking in them, they may be made partakers of Christ, and all the benefits of redemption and salvation, that He hath wrought. Secondly, by the name of sacrifice is understood, the sacrifice of Christ's Body;

wherein we must first consider the thing offered, and, secondly, the manner of offering. The thing that is offered is the Body of Christ, which is an eternal and perpetual propitiatory sacrifice, in that it was once offered by death upon the cross, and hath an everlasting, never-failing force and efficacy. Touching the manner of offering Christ's Body and Blood, we must consider that there is a double offering of a thing to God. First, so as men are wont to do that give something to God out of that they possess, professing that they will no longer be owners of it, but that it shall be His, and serve for such uses and employments as He shall convert it to. Secondly, a man may be said to offer a thing unto God, in that he bringeth it to His presence, setteth it before His eyes, and offereth it to His view, to incline Him to do something by the sight of it, and respect had to it. In this sort Christ offereth Himself and His Body once crucified daily in heaven: Who intercedeth for us, not as giving it in the nature of a gift, or present, for He gave Himself to God once, to be holy unto Him for ever; not in the nature of a sacrifice, for He died once for sin, and rose again, never to die any more; but in that He setteth it before the eyes of God His Father, representing it unto Him, and so offering it to His view, to obtain grace and mercy for us. And in this sort we also offer Him daily on the altar, in that, commemorating His death, and lively representing His bitter passion, endured in His body upon the cross, we offer Him that was once crucified, and sacrificed for us on the cross, and all His sufferings, to the view and gracious consideration of the Almighty, earnestly desiring, and assuredly hoping, that He will incline to pity us, and shew mercy unto us, for this His dearest Son's sake, Who, in our nature for us, to satisfy His displeasure, and to procure us acceptance, endured such and so grievous things. This kind of offering, or sacrificing Christ commemoratively, is twofold, inward and outward. Outward, as the taking, breaking, and

distributing this mystical bread, and pouring out the cup of blessing, which is the communion of the blood of Christ. The inward consisteth in the faith and devotion of the Church and people of God, so commemorating the death and passion of Christ, their crucified Saviour, and representing and setting it before the eyes of the Almighty, that they fly unto it as their only stay and refuge, and beseech Him to be merciful unto them for His sake that endured all these things, to satisfy His wrath, and work their peace and good. And in this sense, and answerable hereunto that is, which we find in the canon, where the Church desireth Almighty God to accept those oblations of bread and wine which she presenteth unto Him ; and to make them to become unto the faithful communicants the Body and Blood of Christ, Who the night before He was betrayed took bread, &c. . . . And then proceedeth and speaketh unto Almighty God in this sort: Wherefore, O Lord, we Thy servants, and Thy holy people, mindful of that most blessed passion of the same Christ Thy Son our Lord, as also of His resurrection from the dead: and His glorious ascension into heaven, do offer to Thy divine Majesty, out of Thine own gifts consecrated, and by mystical blessing made unto us the Body and Blood of Thy Son Christ, a pure sacrifice, a holy sacrifice, and an undefiled sacrifice ; the holy bread of eternal life, and the cup of everlasting salvation ; that is, we offer to Thy view, and set before Thine eyes, the crucified body of Christ Thy Son, which is here present in mystery and sacrament, and the blood which He once shed for our sakes, which we know to be that pure, holy, undefiled, and eternal sacrifice, wherewith only Thou art pleased ; desiring Thee to be merciful unto us for the merit and worthiness thereof, and so to look upon the same sacrifice, which representatively we offer to Thy view, as to accept it for a full discharge of us from our sins, and a perfect propitiation ; that so Thou mayest behold us with a pleased, cheerful, and gracious countenance."

As the present publication is intended for those who have not many theological books at hand, and as the object is to inculcate right principles as well as to state facts correctly, no apology is necessary for these copious extracts from a work, once very popular, for we quote from the third folio edition, but now little known. About the year 1610 James I. bestowed upon him the deanery of Gloucester. The Bishopric of Oxford was intended for him, but he died of apoplexy before the appointment was conferred in form, 21st of November, 1616, aged fifty-five. —*Field on the Church. Le Nere's Life.*

FIRMILIAN, SAINT.

SAINT FIRMILIAN, Bishop of Cæsarea, in Cappadocia, in the third century, is justly celebrated for a long epistle, which is published among St. Cyprian's works, having been translated into Latin by that father; he took St. Cyprian's side in the controversy concerning the re-baptizing of heretics, and is justly severe upon Stephen, Bishop of Rome. The epistle is most valuable, as indeed are all the works of St. Cyprian, (*see his Life*) as shewing that the Bishop of Rome had no more weight and authority than any other bishop of an important see; that his opinions and decisions were freely censured, and that any other bishop had as much right to pronounce sentence on the Bishop of Rome as the Bishop of Rome upon him. He is one of the witnesses out of many, to prove that the claims of the modern papacy are without support in primitive Christianity, as they are undoubtedly without support in holy Scripture.

Firmilian was of noble birth and was born in Cappadocia. He was a disciple of Origen; and when he became Bishop of Cesarea, was, according to Eusebius, so favourably disposed towards him, "that he called him to the regions where he dwelt, to benefit the churches: at

another time he went to visit him in Judea for the sake of improvement in divine things." He was the friend of Gregory Thaumaturgus, who first confided to him his purpose to abandon secular philosophy, and give his life and his thoughts wholly to God. Gregory Nyssen calls him an ornament of the Church of Cæsarea. St. Dionysius the Great counts him among the most illustrious bishops of his time; Eusebius, as (with St. Greg. Thaum. and six others) one of the most eminent of the very large council of Antioch, which condemned Paul of Samosata. He is quoted by St. Basil, (from his then extant writings,) as an authority in doctrine. Theodoret calls him "an illustrious person, and possessed both of secular and divine knowledge." He seems to state that he himself had with many others been present at the council of Iconium, where the practice of baptizing heretics was confirmed; and if so, it must have been at the very beginning of his episcopate. He with Helenus and Theoctistus urged St. Dionysius to "come to the synod of Antioch, where some were trying to establish the heresy of Novatian," and he is mentioned as one of those who joyed exceedingly at the restored peace of the Church, which had been distracted by it. He was present at two synods of Antioch, in which he condemned the heresy of Paul of Samosata, at the second of which he seems to have presided, since he is related to have deferred the sentence against Paul, trusting in his promise to recant. He departed this life at Tarsus on his way to the great council of Antioch, where Paul was condemned, and which was awaiting his coming, and by whom he was at once, with Dionysius, entitled "of blessed memory."

Pope Stephen had the hardihood to reject his communion and that of the bishops of the neighbouring provinces, as well as that of another great father and saint, St. Cyprian; the Eastern Churches, caring nothing for the Pope of Rome, regarded him as a saint, and still

commemorate him on the 28th of October. Ruinart conjectures that he may have been the author of the *Acta Cyrilli pueri*.—*Cyprian's Works, Edit. Oxon. Eusebius.*

FISHER, JOHN.

JOHN FISHER, prelate, was born at Beverley, in Yorkshire, in 1459. His father, a merchant, left him an orphan very young; but, by the care of his mother, he was taught classical learning at Beverley, and was afterwards admitted in Cambridge, of Michael House, since incorporated into Trinity College, of which he successively became fellow, proctor, and master. He took holy orders, and the fame of his learning and worth reaching the ears of Margaret, Countess of Richmond, mother of Henry VII., she chose him for her chaplain and confessor. It was by his counsel that she undertook those magnificent foundations of St. John's and Christ's Colleges at Cambridge; established the divinity-professorships in both universities; and did a thousand other acts of generosity, for the propagation of learning and piety.

In 1501, he took the degree of doctor of divinity, and the same year was chosen chancellor of the university: during the exercise of which office, he encouraged learning and good manners, and is said by some to have had prince Henry, afterwards king Henry VIII. under his tuition in that university. In 1502, he was appointed by charter the lady Margaret's first divinity-professor in Cambridge; and in 1504, was made Bishop of Rochester, at the recommendation of Fox, Bishop of Winchester. It is remarkable, that he never would exchange this bishopric, though then the least in England, for a better: for he called his church his wife, and was wont to say, "He would not change his little old wife, to whom he had been so long wedded, for a wealthier." In 1505, he accepted the headship of Queen's College, in Cambridge, which he held for little more than three years. The

foundation of Christ's College was perfected, under his care and superintendence, in the year 1506; and himself was appointed by the statutes, visitor for life, after the death of the munificent foundress. The king's licence for founding St. John's was obtained soon after: but before it was passed in due form, the king died, April the 1st, 1509, as did the lady Margaret herself the 29th of June following. The care of the new foundation now devolved upon her executors, of whom the most faithful and most active, nay, the sole and principal agent, was Bishop Fisher: and he carried it on with the utmost vigour.

In 1512 he was appointed to go to the council of Lateran at Rome, but he did not go, though it is certain that at one time he fully intended to do so, as the university had recommended its affairs to him, and as he had drawn up and sealed procuratorial powers to William Fresel, Prior of Leeds, (of Kirkstall Abbey probably, in the parish of Leeds,) during his absence; but, he says himself that he was stopt.

St. John's College being finished, in 1516 he went to Cambridge, and opened it with due solemnity. He was also commissioned to make the statutes for the same, and became one of its benefactors.

The great question of the Reformation of the Church was now in agitation. The calm and sedate mind of Bishop Fisher refused to go with the movement, and he was zealous in endeavouring to prevent the propagation of Lutheranism, preaching against it, and using his influence in the university of which he was chancellor. Henry VIII. published a book, entitled *An Assertion of the Seven Sacraments against Martin Luther*, which has been thought by some to have been the production of Bishop Fisher, though there appears to be no ground for the supposition. But on the publication of Luther's answer, Bishop Fisher certainly entered into the lists, and published a "*Defence of the king of England's Assertion of*

the Catholic Faith against M. Luther's Book of the Captivity of Babylon." He also published a Defence of the Order of Priesthood against Martin Luther, and other pieces.

But although opposed to the Lutheran Reformation, and although prejudiced in favour of some of those Romish errors then received as a tradition in the Church of England,—errors which were adopted and confirmed by the Romish Church in her council of Trent, this excellent prelate, Bishop Fisher, was keenly sensible of the corruptions of the Church, and of the necessity of some kind of reformation; he perceived that a reform was necessary, to prevent the revolution which he foresaw to be the consequence of the prevalence of Lutheranism. A synod having been called by Cardinal Wolsey, who appeared in all his pomp and secularity, Bishop Fisher delivered himself at it in the following speech:—

"May it not seem displeasing (said Bishop Fisher) to your eminence, and the rest of these grave and reverend fathers of the Church, that I speak a few words, which I hope may not be out of season. I had thought, that when so many learned men, as substitutes for the clergy, had been drawn into this body, that some good matters should have been propounded for the benefit and good of the Church: that the scandals that lie so heavy upon her men, and the disease which takes such hold on those advantages, might have been hereby at once removed, and also remedied. Who hath made any the least proposition against the ambition of those men, whose pride is so offensive, whilst their profession is humility? or against the incontinency of such as have vowed chastity? how are the goods of the Church wasted? the lands, the tithes, and other oblations of the devout ancestors of the people (to the great scandal of their posterity) wasted in superfluous riotous expences? How can we exhort our flocks to fly the pomps and vanities of this wicked world, when we that are bishops set our minds on nothing more

than that which we forbid? If we should teach according to our doing, how absurdly would our doctrines sound in the ears of those that should hear us? and if we teach one thing, and do another, who believeth our report? which would seem to them no otherwise, than as if we should throw down with one hand, what we built with the other. We preach humility, sobriety, contempt of the world, &c. and the people perceive in the same men that preach this doctrine, pride and haughtiness of mind, excess in apparel, and a resignation of ourselves to all worldly pomps and vanities. And what is this otherwise, than to set the people at a stand, whether they shall follow the sight of their own eyes, or the belief of what they hear? Excuse me, reverend fathers; seeing herein I blame no man more than I do myself: for sundry times, when I have settled myself to the care of my flock, to visit my diocese, to govern my church, to answer the enemies of Christ; suddenly there hath come a message to me from the court, that I must attend such a triumph, or receive such an ambassador. What have we to do with Princes' courts? If we are in love with majesty, is there a greater excellence than Whom we serve? If we are in love with stately buildings, are there higher roofs than our cathedrals? If with apparel, is there a greater ornament than that of priesthood? or is there better company than a communion with the saints? Truly, most reverend fathers, what this vanity in temporal things may work in you, I know not; but sure I am, that, in myself, I find it to be a great impediment to devotion. Wherefore I think it necessary (and high time it is) that we, that are the heads, should begin to give example to the inferior clergy as to these particulars, whereby we may all be the better conformable to the image of God. For in this trade of life, which we now lead, neither can there be likelihood of perpetuity in the same state and condition wherein we now stand, or safety to the clergy."

Bishop Fisher continued in great favour with Henry

VIII. till the affair of the divorce was set on foot, in 1527. But when that business was in agitation, the king, who had an high opinion of Fisher's integrity and learning, desired his opinion on the subject of his marriage with queen Catherine of Arragon. Upon which the Bishop declared, "That there was no reason at all to question the validity of the marriage, since it was good and lawful from the beginning." And from this opinion nothing could ever afterwards make him recede, whatever might be the consequences, and though great pains were taken to bring him over to a contrary opinion. But by this he entirely lost the king's favour.

When the question of the divorce came to be tried before the two legates, Campejus and Wolsey, in June, 1529, Bishop Fisher was one of the queen's council; and presented a book to the legates, which he had written in defence of the marriage: he also at the same time made a speech, in which he desired them to take heed what they did in so weighty a business: and he greatly exerted himself in the queen's behalf.

On the 3rd of November, in the same year, a parliament was summoned to meet; in which several bills were brought in by the commons against some of the abuses of the clergy, particularly against the exactions for the probates of wills, the plurality of benefices, and non-residence, and churchmen's being farmers of lands. In the passing of these bills, many severe reflections were made in the house of commons, upon the vices and corruptions of the clergy; which attack upon the ecclesiastics, was supposed to be much owing to the favourable reception which the Lutheran doctrines had met with in England. When these bills against the clergy were brought up to the house of lords, Bishop Fisher made the following speech:—

"My lords, (said the bishop) here are certain bills exhibited against the clergy, wherein there are certain complaints made against the viciousness, idleness, rapa-

city, and cruelty of bishops, abbots, priests, and their officials : but, my lords, are all vicious, all idle, all ravenous, and cruel priests, or bishops ? And for such as are so, are there no laws already provided against them ? Is there any abuse that we do not seek to rectify ? Or can there be such a rectification, as that there shall be no abuses ? Or are not clergymen to rectify the abuses of the clergy ? Or shall men find fault with other men's manners, whilst they forget their own ? and punish where they have no authority to correct ? If we be not executive in our laws, let each man suffer for his delinquency ; or if we have not power, aid us with your assistance, and we shall give you thanks. But, my lords, I hear there is a motion made, that the small monasteries shall be taken into the king's hands, which makes me fear it is not so much the *good*, as the *goods* of the Church, that is looked after. Truly, my lords, how this may sound in your ears, I cannot tell ; but to me it appears no otherwise, than as if our holy mother the Church were to become a bondmaid, and be new-brought into servility and thralldom, and by little and little to be quite banished out of those dwelling-places, which the piety and liberality of our forefathers, as most bountiful benefactors, have conferred upon her : otherwise, to what tendeth these portentous and curious petitions of the commons ? To no other intent or purpose, but to bring the clergy into contempt with the laity, that they may seize their patrimony. But, my lords, beware of yourselves and your country ; beware of your holy mother the Catholic Church ; the people are subject unto novelties, and Lutheranism spreads itself amongst us. Remember Germany and Bohemia, what miseries are befallen them already ; and let our neighbour's houses that are now on fire, teach us to beware our own disasters : wherefore, my lords, I will tell you plainly what I think ; that, except ye resist manfully, by your authorities, this violent heap of mischiefs offered by the commons, you shall see all obedience first drawn

from the clergy, and secondly from yourselves. And, if you search into the true causes of all these mischiefs which reign among them, you shall find that they all arise through *want of faith*."

This speech was received with great applause by the staunch adherents of the establishment as it was, and with equal disapprobation by the advocates for reformation. The Duke of Norfolk, addressing himself to the bishop, said, "My lord of Rochester, many of these words might have been well spared; but it is often seen, that the greatest clerks are not always the wisest men." But to this the bishop smartly replied, "My lord, I do not remember any fools in my time that ever proved great clerks." When the commons heard of this speech of Bishop Fisher's, they were highly inflamed, and sent their speaker, Sir Thomas Audley, with thirty of their members, to complain against him to the king. They represented to Henry, how injuriously the Bishop of Rochester had treated them, in saying that their acts flowed from the want of faith; it being, they said, an high imputation on the whole nation, to treat the representatives of the commons as if they had been infidels and heathens. And upon this the king sent for the bishop, and asked him, "Why he spake thus?" To which Fisher, we are told, answered, that "being in council, he spake his mind in defence of the Church, which he saw daily injured, and oppressed by the common people, whose office it was not to judge of her manners, much less to reform them; and, therefore, he thought himself in conscience bound to defend her in all that lay within his power." And upon this the king dismissed him, only bidding him "use his words more temperately."

In 1530 he narrowly escaped being poisoned. One Rouse, coming into his kitchen, took occasion, in the cook's absence, to throw poison into some gruel which was prepared for his dinner. Fisher could eat nothing

that day; but of seventeen persons who ate of it, two died, and the rest never perfectly recovered their health. Upon this occasion an act was made, declaring poisoning to be high treason, and adjudging the offender to be boiled to death: which punishment was soon after inflicted upon Rouse in Smithfield. In the same year Fisher was near meeting his death from a cannon shot, which, being discharged from the other side of the Thames, pierced through his house at Lambeth-marsh, and came very near his study. He thereupon retired to Rochester. When the question of giving Henry the title of the supreme head of the Church of England was debated in convocation in 1531, Fisher very properly opposed it with all his might. Not long afterwards he still farther exposed himself to the resentment of the king, by his weakness and credulity in giving some credit to the enthusiastic visions and impostures of Elizabeth Barton, the pretended holy maid of Kent. The intention of those who carried on the impostures of which she was the instrument, was to alienate the affections of the people from king Henry, and to excite insurrections against his government. It is but justice to Bishop Fisher, however, to acknowledge, that there is no evidence of his being at all privy to their criminal designs. He only, like many others, too readily accepted what seemed to make for his party. His attention was drawn to this impostor in consequence of her espousing the cause of queen Catharine, to whose interests he was warmly attached. No persuasions could induce Fisher to make submission, and to have recourse to the king's clemency. It seems to have been Cromwell's policy to alarm the bishop, and to place him under an obligation to the king. The bishop resolutely maintained that he had only enquired into the truth of the case, and seeing that he would often have to oppose the king, refused any favour. Cromwell's conduct was insolent and overbearing. In 1534 a bill of attainder passed against Elizabeth Barton and her ac-

complices; and Fisher, as he still refused to make submission, was adjudged guilty of misprision of treason, and condemned to forfeit his goods and chattels to the king, and to be imprisoned during his majesty's pleasure. In the same session of parliament an act was made, which annulled the king's marriage with Catharine of Arragon; confirmed his marriage with Anne Boleyn; entailed the crown upon her issue; and enjoined all persons whatsoever to maintain the same, under the penalty attached to misprision of treason. In pursuance of this act, on the day of the prorogation of the parliament, an oath of allegiance to the king and his heirs was taken by both houses; but Bishop Fisher, instead of joining them, retired to his house at Rochester. Afterwards, upon his refusal to take the oath, he was committed to the tower (April 26, 1534,) here no endeavours were spared in order to bring him to compliance. As Fisher continued resolute in his refusal, he was attainted in the parliament which met November 3, 1534, and his bishopric was declared void, January 2, 1535. In these circumstances he would, probably, have been permitted to drag on the short remainder of his life, had not pope Paul III., by unseasonably conferring on him, in May, 1535, the post of cardinal, by the title of cardinal-priest of St. Vitalis, precipitated his ruin. When the king heard of this circumstance, he issued the strictest orders that no person should be permitted to bring the hat into his dominions: moreover, he sent Lord Cromwell to examine the bishop about this affair, who after some conference between them asked him, "My lord of Rochester, what would you say, if the pope should send you a cardinal's hat; would you accept of it?" The bishop replied, "Sir, I know myself to be so far unworthy any such dignity, that I think of nothing less; but if any such thing should happen, assure yourself that I should improve that favour to the best advantage that I could, in assisting the Holy Catholic Church of

Christ ; and in that respect I would receive it upon my knees." When this answer was brought to the king by secretary Cromwell, Henry said in a great passion, " Yea, is he yet so lusty ? Well, let the pope send him a hat when he will, Mother of God, he shall wear it on his shoulders then, for I will leave him never a head to set it on." The bishop's answer has been differently represented by our historians, as if it had been, that " if a cardinal's hat was laid at his feet, he would not stoop to take it up : " but that was Sir Thomas More's answer to his daughter, Mrs. Roper, when she acquainted him that the bishop was created a cardinal.

We cannot but censure the good bishop, in this and in other instances, for a want of a conciliating spirit : he seemed to dare his enemies, and to provoke them to wrath and sin. From this time his ruin was determined ; but as no legal advantage could be taken against him, Richard Rich, solicitor-general, a busy, officious man, went to him, and in a fawning, treacherous manner, under pretence of consulting him, as from the king, about a case of conscience, gradually drew him into a discourse about the supremacy, which he declared to be " unlawful, and what his majesty could not take upon him, without endangering his soul." Thus caught in the snare purposely laid for him, a special commission was drawn up for trying him, dated June 1, 1535 ; and on the 17th, upon a short trial, he was found guilty of high treason, and condemned to suffer death. June 22, at five o'clock in the morning, he was told that he was to suffer on that day. He slept soundly for two hours ; and then with calmness prepared for death. He was beheaded about ten o'clock in the forenoon ; and his head was fixed over London bridge the next day. He was then in his 76th year.

Bishop Fisher published the following works :—1. A Sermon on Psalm 116, at the funeral of King Henry VIIth. 2. His opinion of King Henry VIIIth's mar-

riage, in a letter to T. Wolsey. Printed in the collection of records, at the end of Collier's Ecclesiastical History.

3. A Funeral Sermon at the moneth minde of Margaret, Countess of Richmond, printed by Wynkin de Worde; and re-published in 1708, by Thomas Baker, B.D., with a learned preface.

4. A Commentary on the seven penitential psalms; written at the desire of the Countess of Richmond. Printed at London in 1509, in 4to; and in 1555, in 8vo.

5. A Sermon on the Passion of our Saviour.

6. A Sermon concerning the Righteousness of the Pharisees and Christians.

7. The method of arriving to the highest perfection in religion. These four last were translated into Latin by John Fenne.

8. A Sermon preached at London, on the day in which the writings of M. Luther were publicly burnt; on John xv. 26, Cambridge, 1521, translated into Latin by R. Pace.

9. *Assertionum Martini Lutheri Confutatio*: that is, A Confutation of Martin Luther's Assertions, in forty-one articles.

10. *Defensio Assertionis Henr. VIII. de VII. Sacramentis contra Lutheri Captivatam Babylonicam*: that is, A Defence of King Henry the VIIIth's book against Luther's, entitled, The Captivity of Babylon.

11. *Epistola responsoria, Epistolæ Lutheri*: that is, A Letter in answer to Luther's.

12. *Sacerdotii Defensio contra Lutherum*. A Defence of the Priesthood against Luther.

13. *Pro Damnatione Lutheri*: that is, For the Condemnation of Luther.

14. *De veritate Corporis et Sanguinis Christi in Eucharistia, adversus Johannem Œcolampadium*. Colon. 1527, 4to: that is, Of the reality of the Body and Blood of Christ in the Eucharist, against Œcolampadius. In this book he answers Œcolampadius, paragraph by paragraph, and gives him many hard names. It is, however, esteemed but a very indifferent performance.

15. *De unica Magdalena contra Clichtoveum et Jac. Fabrum Stapulensem*: that is, that there was only one Magdalen, against Clichtoveus, &c.

16. *S. Petrum Romæ fuisse*: that is, that St. Peter was at Rome.

This was written against Ulric Velenus. 17. Several other small tracts, viz., on the Benefit of Prayer. The Necessity of Prayer. Exposition of the Lord's Prayer. Psalms, and Prayers. A Letter on Christian Charity, to Herman Lectatius, Dean of Utrecht. A Treatise on Purgatory, &c. Most of the forementioned pieces, which were printed separately in England, were collected and printed together in one volume, folio, at Wurtzburgh, in 1595, We are told, that there is also in the Norfolk library of MSS. belonging to the royal society, an answer of Bishop Fisher's to a book printed at London in 1530, concerning King Henry's Marriage with Queen Catharine.—*Hall. Dod. Collier. Burnet.*

FISHER, JOHN.

JOHN FISHER, an English Jesuit, whose true name was Piercy, was born in Yorkshire, and admitted into the English college at Rome, whence he removed to Louvain, and became a Jesuit in 1594. Afterwards he was sent on a mission to England, but was imprisoned and banished. He was then made professor of divinity at Louvain, and vice-provincial of the English Jesuits. Returning to England, he made a considerable figure in the reigns of James I. and Charles I. as a controversialist. (*See the life of Laud and the life of White.*) His return occurred when the situation of the Church of England was extremely hazardous. Attacked on the one hand by the Papists, and on the other by the Puritans, it required the greatest skill in those who regarded the interests of the Reformation, and the welfare of Church and State, to restrain the hostile intentions of those factions. No sooner had the parliament been dissolved, than the Papists began to exert themselves with the greatest activity. The Puritans were chiefly popular among the lower classes, who were sufficiently illiterate,

and were generally treated with contempt by the higher orders of the kingdom. The Papists, however, who could also reckon a considerable number of adherents among the rabble, were more ambitious, and endeavoured to secure adherents among the nobility. For this purpose they laid a most crafty plot, and began first to practise on the Duchess of Buckingham, the lady of the celebrated court favourite; not doubting, that if they were successful in inducing her to recant, they might have some chance of favour for their tenets from her husband. Fisher undertook the task of managing the lady, and he succeeded so well, that she was beginning to think favourably of the superstition. But the Jesuit's designs were reported to the king, who was himself not wanting in ability to argue the matter, and who frequently discoursed to her on the subject. James, however, feeling interested in the lady, and resolving to silence the Jesuit at once by fair argument, advised the duke to appoint a conference between Fisher and a learned divine of the Church, on the errors of the Romish superstition. The duke agreed, and Dr. Francis White, then rector of St. Peter's, Cornhill, afterwards Bishop of Ely, was appointed to meet the Jesuit. Three disputes were held in the presence of the Duke of Buckingham, his mother, his lady, and the Lord Keeper Williams, on the 24th of May, 1622; the last was conducted by Laud. The result was as might have been expected: Laud was more than a match for the Jesuit in learning, and victory was declared on the side of truth.

It is impossible here to give an abstract of Laud's admirable arguments. An account of the conference was published in 1624, and a justification of it published by the archbishop himself in 1637, in connexion with a pamphlet written by Dr. Francis White, entitled, "A Reply to Jesuit Fisher's Answer to certain Questions propounded by his most gracious Majesty King James."

He published, *A Treatise of Faith*, London, 1600,

and St. Omers, 1614. A Challenge to Protestants to show the Succession of their Pastors, from Christ down, 1612. An Answer to Nine Points of Controversy proposed by King James I., with the Censure of Mr. White's Reply, 1625, 4to.—in answer to him were published, The Romish Fisher caught in his own Net, by Dr. Featley, London, 1624, 4to. A Conference between Bishop Laud and Fisher, *ibid.* 1639, by Laud. Reply to Fisher's Answer to some Questions propounded by King James, 1624, by Francis White. Orthodox Faith and the Way to the Church explained, by the same, 1617.

The year of his death is not known, but he was alive in 1541.—*Dod. Lawson. Heylin.*

FITZ SIMONS, HENRY.

HENRY FITZ SIMONS, (*see the Life of Usher,*) was born at Dublin in 1569. He was educated first in Hart Hall, and next at Christ Church, Oxford; but left the university on embracing popery, and went to Louvain, where he entered into the order of Jesuits under Lessius. On account of his talents, he was sent by his superiors as a missionary to Dublin, where he was imprisoned some years, during which James Usher, then a student of nineteen, afterwards archbishop, undertook to dispute with him, and continued to do so till the Jesuit thought proper to decline the contest. On gaining his liberty he went into the Low Countries, and from thence to Rome. Some years afterwards he was sent again to Ireland, where he made many proselytes; and died miserably, during the rebellion, February 1, 1643-4. He wrote—

1. A Catholic Confutation of Rider's Claim of Antiquities, 8vo.
2. A Justification and Exposition of the Sacrament of the Mass, 4to.
3. *Britannomachia ministrorum in plerisque et fidei fundamentis et fidei articulis dissidentium*, 4to.
3. A Catalogue of the Irish Saints, 8vo.—*Ware's Ireland.*

FLAVEL, JOHN.

JOHN FLAVEL, a Nonconformist, was born in Worcestershire, in 1627, and educated at University College, Oxford, where he took the degree of B.A. In 1650 he was ordained among the presbyterians at Salisbury; after which he settled at Dartmouth, in Devonshire, but was ejected in 1662. He died suddenly at Exeter, in 1691. His works, which are held in considerable esteem by Calvinists, have been published, in 2 vols, folio, and also in 6 vols, 8vo.—*Calamy*.

FLAVIAN.

FLAVIAN, a patriarch of Antioch, in the fourth century, of whom the reader has already had some account in the Life of St. Chrysostom, was in all probability a native of Antioch. The first notice of him that we possess presents him to us as an opponent of the Aëtians; the following is the statement of Theodoret, "About this time Aëtius, who had added new errors to the Arian doctrines, was ordained deacon. But Flavianus and Diodorus, who had embraced the monastical mode of life, and who publicly defended the doctrines of the apostles, exposed the artifices of Leontius against religion, and showed how he had elevated to the rank of deacon a man who had imbibed the most corrupt principles, and who sought to render himself conspicuous by his impiety. They even threatened to withdraw themselves from ecclesiastical communion with him, and to go to the West in order to make known his plots. Leontius was terrified at these threats, and forbade Aëtius from performing the duties of the ministry; but in other respects he continued to patronize him. Although Flavianus and Diodorus were not elevated to the rank of the priesthood, but were merely

laymen, yet by night and by day they exhorted all men to be zealous in religion. They were the first who divided the choir and taught them to sing the psalms of David responsively. This custom, which they thus originated in Antioch, spread every where, even to the very ends of the habitable world. These two men used to assemble with the people around the tombs of the martyrs, to sing throughout the whole night the praises of God. When Leontius, then bishop, who was an Arian, became acquainted with this proceeding he did not dare to prohibit it; for he perceived that these men were held in the highest estimation by the multitude on account of their virtues. He requested them in a mild and specious manner to perform this service in the church. They obeyed this injunction, although they perceived his evil motives, and willingly assembled in the church with those who shared in their love, in order to sing to the praise of the Lord."

His conduct with respect to the Messalians is related by the same historian:—"About the same time the heresy of the Messalians sprang up. Those who have rendered their name into Greek call them Euchites. Besides the above, they bear other appellations. They are sometimes called Enthusiasts, because they regard the agitating influences of a demon by whom they are possessed as indications of the presence of the Holy Ghost. Those who have thoroughly imbibed this heresy shun all manual labour as a vice; they abandon themselves to sleep, and declare their dreams to be prophecies. The following were the leaders of this sect; Dadoes, Sabbas, Adelphius, Hermes, Symeon, and many others. They never seceded from communion with the Church, because they believed that the holy food there provided was innoxious although useless. Whereas Christ the Lord, in allusion to this food, says, "Whoso eateth My flesh and drinketh My blood shall live for ever." Their great desire of concealing their error leads them shamelessly to deny it, even

when convicted of it, and induces them to condemn in others the very sentiments which they hold themselves. Letoius, bishop of the Church of Melitene, on finding that these errors were entertained in numerous monasteries, which were, in reality, so many caverns of robbers, set fire to them all in the plentitude of his zeal, and chased the wolves far away from the sheepfold. The celebrated Amphilochus was the Bishop of the metropolis of Lycaonia, and therefore ruled over the whole province : on being apprised of the extension of this heresy, he preserved, by his vigilance, the flock committed to his care free from the contagion. The renowned Flavian, who was afterwards Bishop of Antioch, hearing that these sectarians were at Edessa, and that they disseminated their corrupt opinions throughout the neighbourhood, sent a body of monks to bring them to Antioch. They there denied the fact of their being infected with these doctrines, and declared that their accusers calumniated them, and bore false witness against them. Flavian requested Adelphius, who was an old man, to come to him ; and, after desiring him in a kindly manner to sit down beside him, said to him, “ We, O old man, who have lived a long time, must be better acquainted with human nature and with the inimical machinations of demons, and must also have learnt more respecting the supply of divine grace, than the other persons of the assembly, who, being young, and not having yet acquired accurate information, are not capable of understanding spiritual discourses. Tell me, then, what you mean by saying, that the hostile spirit departs when the Holy Spirit comes with grace ? ” The old man being gained over by these words, disclosed the hidden poison of this heresy ; he said, that the holy rite of baptism was of no benefit to those who received it, and that perseverance in prayer alone could expel the demon which dwells within us ; “ because,” said he, “ every one who is born is, by nature, as much the slave of the demons as he is

the descendant of the first man. When the demons are driven away by the fervency of prayer, the most Holy Spirit visits us, and gives sensible and visible signs of His own presence, by freeing the body from the perturbation of passion, and the soul from evil propensities ; so that, henceforth, there is no more need of fasting for the subjugation of the body, nor of instruction for the restraint and direction of the soul. Whoever has enjoyed this visitation is delivered from all inward struggles ; he clearly foresees the future, and gazes with his own eyes upon the Holy Trinity." Flavian, having thus discovered the fetid fountain-head of error, and having detected the evil streams which issued from it, said to this wretched old man, " You, who have grown old in sin, have convicted yourself by your own mouth, without any interposition on my part. Your own lips have borne witness against you." The unsound principles of these sectarians having been thus detected, they were expelled from Syria. They went to Pamphylia, and propagated their injurious heresy throughout the province.

When Antioch was suffering under persecution from Valens, the joint labours of Diodorus and Flavian are thus described by Theodoret :—" Flavian and Diodorus stationed themselves as bulwarks to restrain the violence of the billows of persecution. The pastor of the city having been compelled to relinquish his post, they undertook the care of the flock during his absence ; and by their courage and wisdom defended it from the attacks of wolves. After having been driven away from the foot of the mountain, they led the flock beside the banks of the neighbouring stream. They did not, like the captives of Babylon, hang up their harps upon the willows ; for they sang praises to their Creator in every part of His empire. But the enemy did not long permit these pious pastors, who preached the divinity of the Lord Christ, to hold assemblies in any place ; and they were soon compelled to lead the flock to spiritual pasturage in the

gymnasium in which the soldiers performed their exercises. The wise and courageous Diodorus resembled a large and limpid stream which furnishes plentiful supplies of water to those who dwell on its banks, and which at the same time engulphs adversaries. He despised the advantages of high birth, and underwent the severest exertions in defence of the faith. Flavian was also of illustrious birth, yet he considered that piety alone constitutes true nobility. At this period Flavian did not preach in the public assemblies, but he furnished Diodorus with the subjects of his discourses, and supplied him with Scriptural arguments, thus anointing him, as it were, for the conflicts of the spiritual gymnasium. They thus jointly attacked the Arian blasphemy. In their own private dwellings, as well as in public places, they disputed with the Arians, easily confuted their sophistical reasoning, and proved its futility."

The year of his ordination to the priesthood is not known, but his election to the episcopate is thus described by Theodoret:—"Flavian, who had sustained with Diodorus so many conflicts in defence of the Saviour's flock, was appointed to succeed the great Melitius in the Bishopric of Antioch. Paulinus endeavoured to prove that he had himself a prior right to this bishopric. But the priests rejected his pretensions, saying, that as he would not receive the counsels of Melitius, he ought not to obtain his episcopal chair after his death, but that the pastoral office ought to be bestowed upon one who had distinguished himself by so many arduous labours, and who had so often defended the flock. This contention greatly irritated the Romans and the Egyptians against the Eastern bishops; and the consequent feelings of animosity did not subside even after the death of Paulinus.

"When they had raised Evagrius to the episcopal chair, they still retained their resentment against Flavian, although Evagrius had been ordained against the canons

of the Church ; for Paulinus alone had elected him ; thus transgressing many of the ecclesiastical laws. The canons of the Church do not permit a bishop, when on his death-bed, to ordain his successor, but declare that the consent of all the bishops of the province is requisite, and that the ceremony of ordination is to be performed by three bishops. Although none of these regulations had been observed in the ordination of Evagrius, the Romans and Egyptians entered into fellowship with him, and endeavoured to prejudice the emperor against Flavian. Wearied by their importunity, the emperor at length sent to Constantinople to summon Flavian to Rome. Flavian excused himself on account of its being winter, and promised to obey the emperor's command the ensuing spring. He then returned to his native country. The bishops of Rome, among whom was not only the admirable Damasius, but also Siricius, who afterwards succeeded him, as well as Anastasius, the successor of Siricius, rebuked the pious emperor, and told him, that while he repressed the attempts of those who rose up against his own authority, he suffered those who insulted the laws of Christ to exercise the authority which they had usurped. The emperor therefore again sent to compel Flavian to repair to Rome. To this mandate the wise bishop replied with great boldness of speech, saying, ' If any individuals, O emperor, should accuse me of heterodoxy, or should say that my life is derogatory to the episcopal dignity, I would permit my accusers to be my judges, and would submit to whatever sentence they might pronounce. But if it be only my right to my episcopal chair and office that they are contesting, I shall not contend for my claims, but shall relinquish my seat to whoever may be appointed to take it. Give, then, O emperor, the Bishopric of Antioch to whomsoever you please.'

“ The emperor admired his courage and wisdom, and sent to command him to resume the government of his

Church. Some time after the emperor returned to Rome, and the bishops again reproached him for not having suppressed the tyranny of Flavian. The emperor replied, by asking what species of tyranny had been exercised by Flavian, and declared his readiness to prohibit it. The bishops replying, that they could not litigate any point against an emperor, he exhorted them to be reconciled with each other, and to terminate the foolish contention. For Paulinus had died long previously, and Evagrius had been illegally ordained. Besides, the Eastern churches acknowledged the supremacy of Flavian; all the churches of Asia, of Pontus, and of Thrace, were united with him in communion; and all the churches of Illyria looked upon him as the primate of the East. The bishops of the West were convinced by these representations, and promised to lay aside their hostility, and to receive an embassy from Flavian. On hearing this, the holy Flavian sent some exemplary bishops to Rome, with some presbyters and deacons of Antioch. The principal man among them was Acacius, Bishop of Beroëa, a city of Syria, whose fame was spread throughout the world. On his arrival with the others in Rome, he terminated the long-continued hostility which had lasted seventeen years, and restored peace to the churches. When the Egyptians became acquainted with this proceeding, they laid down their animosity and established concord. The Church of Rome was at this period governed by Innocent, a man of great sagacity and prudence; he was the successor of Anastasius. Theophilus, of whom mention has been already made, was then the Bishop of Alexandria.”

The name of Flavian is connected with one of the most interesting episodes in ecclesiastical history, of which a detailed account has been already given in the life of St. Chrysostom, to which the reader is referred. We shall only here state that during the course of a popular tumult, in consequence of a new tax, various

gross outrages had been committed, and the statues of the emperor Theodosius and of his empress had been overturned. Exemplary vengeance was threatened for these acts of sedition ; but the patriarch, by repairing to Constantinople, and eloquently interceding with the emperor for forgiveness, appeased his anger, and obtained the pardon of the offenders. The address that he delivered on that occasion is said to have been composed by the celebrated Chrysostom. Flavian died in 404. He was the author of some Epistles, noticed in the Codex of Photius ; and of some Homilies, of which fragments are to be found in the first and second Dialogues of Theodoret on Heretics.—*Theodoret. Cave.*

FLEETWOOD, WILLIAM.

WILLIAM FLEETWOOD was born in the tower of London, where his father resided, in 1656. He was educated at Eton, whence he was elected to King's College, Cambridge. On entering into orders he became chaplain to William and Mary, vice-provost of Eton, fellow of the college, canon residentiary of St. Paul's, and rector of St. Austin's, London. A little before the death of William, he was nominated to a canonry of Windsor, on which he resigned his city living to reside near Eton. In 1706 he was made Bishop of St. Asaph, and, in 1714, translated to Ely. His preface to his sermons, on the deaths of Mary, of the Duke of Gloucester, and of William, and on the accession of Anne, gave such offence to the ministry, that the book was burnt publicly, 12th of May, 1712 ; but it was the more universally read, and even appeared in the Spectator, No. 384. Besides these, Bishop Fleetwood published *Inscriptionum Antiquarum Sylloge*, 8vo, 1691. A translation of Jurieu's *Method of Devotion*, 1692, the 27th edition of which appeared in 1750. *An Essay an Miracles*, 8vo, 1701. *The Reason-*

able Communicant, 1704. Sixteen Practical Discourses on the Relative Duties of Parents, &c. 2 vols, 8vo, 1705. The Thirteenth of Romans Vindicated, 1710. The Judgment of the Church of England in Lay Baptism and Dissenters' Baptism, 1712. The Life of St. Wenefrede, 1713. Chronicon Preciosum, or Account of English Money, Price of Corn and other Commodities for the last six hundred years, 1707; besides smaller works.—*Biog. Brit.*

FLETCHER, JOHN WILLIAM.

JOHN WILLIAM FLETCHER was born at Nyon, in the Pays de Vaud, of a respectable Bernese family. He was educated at Geneva for the ministry, but went into the military service in Portugal; he soon afterwards came to England, where he became tutor in the family of Sir Richard Hill. He next superintended the institution of Lady Huntingdon, at Trevecca, in Wales; but quitted it, and became vicar of Madeley, in Shropshire, where he died in 1785. His works are mostly against Calvinism, and were printed in ten vols, 8vo.—*Gen. Dict.*

FLETCHER, RICHARD.

RICHARD FLETCHER, who is described as a handsome Kentish man, was admitted a scholar of Trinity College, Cambridge, in 1563, and removed to Corpus Christi College in 1569, where he acted as tutor. In 1572 he went to Oxford and was incorporated M.A. In September of that year, he was instituted to the prebend of Islington in the church of St. Paul, London, upon the presentation of Matthew Parker, gent., son of the archbishop, who probably had the patronage of that turn made over to him by Bishop Grindal, in order to carry

on his father's scheme of annexing prebends to the fellowships he had founded. Accordingly he held this with his fellowship; and was made president upon Mr. Norgate's promotion to the mastership the year following, but seems to have left the college soon after, with a testimonial of his learning and good behaviour, as well as of his having acquitted himself with credit in the offices of the college, in the public schools, and in the pulpit. In 1581 he proceeded D.D. and became chaplain to the queen, to whom he had been recommended by Archbishop Whitgift for the deanery of Windsor, but she chose rather to bestow on him that of Peterborough in 1583. In 1585, the prebend of Sutton-Longa in the church of Lincoln was given to him, and he was likewise parson of Alderkirke in that diocese, and was presented by Sir Thomas Cecil to the church of Barnack. Soon after this, he was appointed to attend upon the execution of Mary queen of Scots, at Fotheringhay Castle.

He is rather unfairly accused of having endeavoured at that time to convert the queen to protestantism. His address to her is a pious and even eloquent exhortation, such as might have been addressed to any one about to undergo the extreme sentence of the law. It shocks our feelings of delicacy to read of any address at such a time, but as the dean had to make it, his allusions to the queen's errors are not so marked as the controversial spirit of the age would have rendered probable. But in uttering these words of exhortation, we are told that the queen three or four times said unto him, "Master dean, trouble not yourself, nor me; for know, that I am settled in the ancient, catholic, Romish religion; and in defence thereof, by God's help, to spend my blood." Then said the dean, "Madam, change your opinion, and repent of your former sins and wickedness, and settle yourself upon this ground, that only in Christ Jesu you hope to be saved." Then she answered again and again with great earnestness, "Good master dean, trouble no

more yourself about this matter ; for I was born in this religion, I have lived in this religion, and I am resolved to die in this religion." Then said the earls, when they saw how uncomfortable she was in the hearing of master dean's good exhortation, " Madam, we will pray for your grace with master dean, if it stand with God's good will, you may have your heart lightened with the true knowledge of God's good will, and His word, and so die herein." Then answered the queen, " If you will pray for me, I will even from my heart thank you, and think myself greatly favoured by you ; but to join in prayer with you, my lords, after your manner, who are not of one and the self-same religion with me, it were a sin. I will not." Camden relates it somewhat differently ; that when the earls said, they would pray for her, she said she would give them thanks, if they would pray with her.

Then the lords called for master Dean again, and bade him say on, or speak what he thought good. Whereupon the said master Dean, kneeling on the scaffold-stairs, began his prayers.

The dean was in high favour with queen Elizabeth, and in 1589 was advanced to the see of Bristol, from which, in 1592, he was translated to that of Worcester. In 1594, says Strype, " the see of London became void also this year in the beginning of June, by the death of Aylmer. Fletcher, Bishop of Worcester, affected a translation thither ; chiefly because that city he most delighted in, where he had his education, most common residence, and where he had many agreeable friends, and a considerable share in the love and esteem of the citizens, who desired that he might be their bishop ; and that he might be nearer the court, where his presence was accustomed much to be ; and his influence might be of use to serve the court : which reasons he moved to the lord treasurer in a letter, dated June 29, as he had solicited him before in presence : ' beseeching his honour's

opinion and continuance of that begun favour which lately it had pleased his lordship to afford him to her majesty. That his education hereabouts, [*i. e.* London,] and long knowledge of the place, continued as well by his service in court, as by sundry other links of friendship with persons of the city : and that the consideration of the absence from that charge which he had, did draw him rather to desire the improvement of his poor duty and endeavour to the service of God and her majesty in this see and city of London, than in any other place of the realm. And he doubted not but it would please God to bless it withal. That his lordship knew, that it was something in that function, where the flock and the pastor had desired one another. That in many things, beside the main and principal matter of ecclesiastical government and oversight therein, his lordship for his long experience knew, that there might befall occasions concerning the state, where the bishop, being regarded and beloved of them, might be a good and ready means to give them furtherance and expedition. Besides which, the general care and regard of pastoral charge, which he trusted it would please God to settle in him for his glory there, his lordship should be assured, (if it so pleased the same,) that no man, no, not bound with the band of nearest duty to his lordship, should be more ready to respect his lordship's honourable, either desires or directions in that place. And so, humbly beseeching his lordship to make him in this occasion both favoured by her majesty towards her own servant, and by the rest of his honourable lords, beholden to his lordship, as in time past he had been, he committed his lordship to the goodness of God.'

“The solicitation of this bishop (who was courtly, well-spoken, and the queen's chaplain) succeeded : but it was not before six or seven months after that his election was confirmed, viz : January 10, 1594. But his satisfaction in his remove was but short : for the very next

month the queen's wonted favour to him was turned into great displeasure ; insomuch, that she banished him the court ; and by her command he was suspended from his bishopric, by the sentence of the archbishop.

“ But to relate this matter a little more at large. No sooner was he Bishop of London, but he, being a widower, married a fine lady and widow, and (as we are told) the sister of Sir George Gifford, one of the queen's gentlemen pensioners. And perhaps that was one of the secret reasons of the bishop's endeavours to be translated to London, to gratify this lady's desire to live near the court. This marriage (as the queen liked not marriage at all in the clergy) she thought so very undecent in an elderly clergyman, and a bishop, that before had been married, that he fell under her great displeasure. And she gave him either a reprimand by her own mouth, or sent a message to him by some other, not to appear in her presence, nor to come near the court. The bishop, finding himself in this bad condition, applied himself to the lord treasurer, by a letter from Chelsea, to declare his case, and to use his good office for him to the queen. At the delivery whereof, the said lord used some kind and honourable words concerning him to the messenger. But notwithstanding, a command was soon despatched from the queen to the archbishop, to suspend the said bishop from the exercise of his episcopal function. And on the 23rd of February the censure was executed on him by the archbishop's own mouth ; for having then sent for the bishop, his grace acquainted him with the heavy sentence of her majesty, viz. to cease the exercise of his episcopal and ecclesiastical jurisdiction.

“ Which how the good bishop resented, he himself expressed to the said lord treasurer, when he certified him thereof by his letter ; ‘ That he confessed it was the more grievous and bitter unto him, by the remembrance both of her highness' former favour towards him, as also for that he was now become unprofitable for the Church

and her highness' service: to both which he had so wholly vowed himself, and all his possibility. Professing to his lordship, that he could have wished, when he heard it, he had also heard (if justice would so have permitted) to have been sequestered from his life itself. He added, that he knew how much his lordship's approbation and grave mediation might in such cases avail with her majesty. Which if it might please him to vouchsafe him, [the Bishop,] he should, he was persuaded, with the whole ecclesiastical state, be honoured for it;' [as though the case of the bishop touched in a manner all the married clergy;] 'and give to himself matter of bond to his lordship in all Christian devotion and dutiful observance.' This letter was dated from Chelsea, February the 24th, and subscribed, 'Your lordship's ever in Christ, the Bishop of London.'

"It was not before six months after that the bishop seems to have been restored, as though the suspension had been for that term. For the lord treasurer had, in the month of July, 1595, signified to him, that the queen was in good measure reconciled to him; and that she would give instruction and order to the archbishop to take off his suspension. And when the said bishop had acquainted the archbishop therewith, he shewed himself very ready and glad to repair to the court, to wait the queen's pleasure to him herein. And to his lordship's good news he returned this grateful acknowledgment: 'That to hear of the least her highness' gracious inclination towards him, in her princely clemency, he could not sufficiently express to his good lordship, how greatly it had recomforted him, having these six months thought himself (as the prophet spake) *free among the dead, and like unto him that is in the grave*; made unprofitable unto God's and her majesty's service. That to hear of it also, as drawn on and wrought by his lordship's honourable intercession, and so kind mediation, it had greatly added to his joy and alacrity. I do therefore, as he proceeded,

give your lordship my entirest thanks, beseeching your lordship to be persuaded, that among so many to whom your lordship hath been *magnus ἐνεργέτης*, there shall be none found whose duty and devotion shall henceforth exceed his, who with his hand and heart giveth your lordship this testimony of love and observance.

“ ‘ My lord of Canterbury will to-morrow be at court, and be very mindful of me for a good conclusion. And so, with my prayers for your lordship’s increase and continuance in all God’s blessings, I take my leave. From Fulham. Your lordship’s ever in all duty and Christian affection,

Rich. London.’

“ But though this bishop was thus restored to the discharge of his office, yet the queen would not permit him to come into her presence for a twelvemonth; (however she was humbly moved by his friends of quality in that behalf;) though for twenty years before he commonly was one that waited in his place upon her person, with favour. This long absence from court the bishop laid much to heart; which caused him, in the month of January following, to solicit the lord treasurer, his former friend and mediator, to procure that grant from the queen, that he might see her face.”

He at last so far regained the queen’s favour as to have the honour of receiving a visit from her. He died suddenly in his chair at his house in London, June 15th, 1596.—*Strype. Camden. Master’s Hist. of C. C. C.*

FLEURY, CLAUDE.

CLAUDE FLEURY was born in Paris, 1640. After being at the bar nine years, he took orders, and in 1672 became preceptor to the Princess of Conti, and in 1680 to the Count de Vermandois. Under Fenelon he was subpreceptor to the dukes of Burgundy, Anjou, and Berri,

and for his services he was made abbot of Locdieu, which he resigned in 1706, for the rich priory of Argenteuil. In 1716 he was made confessor to Louis XV. He died in 1723, greatly respected for his learning and virtues. The chief of his works are, *Manners of the Israelites*. *Manners of the Christians*. *Ecclesiastical History*, 13 vols, 4to. *Institution of Ecclesiastical Law*. *Treatise on the Choice and Method of Studies*. *Duties of Masters and Servants*. *Treatise on Public Law*, 2 vols, 12mo.

Mr. Dowling says of him :—"He was a man of piety and sensibility, and his mind was well stored with professional learning. He was already known by his publications on ecclesiastical subjects and polite literature. In undertaking his great work his views were modest. His object was, he tells us, rather to write a popular account of his subject, than a work of research and erudition. But he is a writer of no ordinary merit. He expressed in an easy and pleasing manner the result of the inquiries of the great scholars of his time, and advantageously introduced Church-history to the students of modern literature. We find in his writings no traces of deep reflection or comprehensive views, no important discoveries or original investigations ; but he produced an instructive and entertaining work. His '*Histoire Ecclésiastique*' was edifying, judicious, candid ; and favourably exhibited the state of ecclesiastical knowledge in the Church of Rome at the beginning of the eighteenth century."—*Moreri*. *Dowling*.

FLORUS, DREPANIUS.

DREPANIUS FLORUS, surnamed the Master, a learned deacon of the Church of Lyons, flourished in the ninth century. The reputation which he had obtained occasioned his being selected by the Church of Lyons to answer the treatise of John Scotus Erigena, on the subject

of predestination. This answer was entitled, *Liber de Prædestinatione, contra Johannis Scoti erroneas Definitiones*, and was published in 852, in the name of the whole Church of Lyons. It is in the eighth volume of the *Bibliotheca Patrum*. He asserts a twofold predestination, or rather predestination under a twofold aspect : 1. A gratuitous predestination of the elect to grace and glory, and a predestination of the reprobate to damnation, for their sins which they commit by their own free will ; and maintains, that though our free will can choose that which is good, yet it never would choose, or do it, if it were not assisted by the grace of Jesus Christ. And to explain this, he makes use of the comparison of a sick man, of whom we may say, that he may recover his health, although he hath need of physic to restore it ; or of a dead man, that he may be raised, but by the divine power. In like manner, saith he, the free will being distempered, and dead, by the sin of the first man, may be revived, but not by its own virtue, but by the grace and power of God, Who hath pity on it, which Florus understands not only of that grace, which is necessary for actions, but of that also which is necessary to seek conversion by prayer, and begin to do well.—He also wrote, *Commentarius in omnes S. Pauli Epistolas*, falsely ascribed to the venerable Bede, and admitted into the collection of his works ; *Commentarius seu Expositio in Canonem Missæ*, extant in the fifteenth volume of the *Bibl. Patr.* ; *Poemata*, which have appeared in different collections, and are inserted in the eighth volume of the *Bibl. Patr.* The date of his death is not known.—*Cave. Dupin.*

FLOYD, JOHN.

JOHN FLOYD, an English Jesuit, was born in Cambridgeshire. He went abroad, became a Jesuit in 1593, and returned to England as a missionary. He was after-

wards banished, and was employed by his superiors to teach polite literature and divinity at St. Omer and Louvain. The time of his death is not known. In his written controversies with Chillingworth, Antonius de Dominis, Crashaw, Sir Edward Hobby, and other Protestants, he assumed the names of Daniel à Jesu, Hermannus Loemelius, and Annosus Fidelis Verimontanus. Under these names he wrote, *Synopsis Apostasiæ M. A. de Dominis*, Antw. 1617, 8vo. *Detectio Hypocrisis M. A. de Dominis*, *ibid*, 1619, 8vo. *The Church Conquerant over Human Wit*, against Chillingworth, St. Omer, 1631, 4to. *The Total Sum*, against the same, *ibid*, 1639, 4to. *Answer to William Crashaw*, *ibid*, 1612, 4to. *A Treatise of Purgatory*, in answer to Sir Edward Hobby, *ibid*, 1613. *Answer to Francis White's Reply concerning Nine Articles offered by King James I. to F. John Fisher*, *ibid*, 1626.—*Alegambe de Script. Frat. Jesu*. Dod.

FOGGINI, PIER FRANCISCO.

PIER FRANCISCO FOGGINI, was born in 1713, at Florence, where, after he had gone through his principal courses of study, his superiors appointed him their librarian. In 1741 he published a dissertation *De primis Florentinorum Apostolis*, and another against the reveries of certain Protestants. His edition of Virgil was published at Florence in 1741, 4to. In 1742 Foggini accepted an invitation from Bottari, second librarian of the Vatican, to come to Rome, where Benedict XIV. gave him a place in the pontifical academy of history. He now devoted his time to a careful examination of the most valuable MSS. The pope next appointed him coadjutor to Bottari. In 1750 he printed his Latin translation of St. Epiphanius's commentary on the Canticles. In 1752 he published a collection of passages from the fathers, occasioned by a homily of the Archbishop of Fermo, on the saying of our Lord respecting

the small number of the elect. The following year he published the opinions of Cardinal Borromeo, and others on the theatre. In 1754 he published the first of eight volumes of writings of the fathers on the subject of grace; and in 1758 the Works of St. Prosper, 8vo. These were followed by his Treatise on the Clergy of St. John de Lateran, and in 1760, by an edition of the works of St. Fulgentius. The same year pope Ganganelli made him chamberlain of honour. He afterwards published *Fastorum Anni Romani Verrio Flacco ordinatorum Reliquiæ*, &c., Rome, 1780, fol. In 1777 he published an appendix to the Byzantine history. When Pius VI. became pope, he promoted him to the charge of the secret chamber, and in 1775 he succeeded Bottari as first librarian. He died in 1783.—*Dup. Hist. Saxä Onomast.*

FONSECA, PETER DE.

PETER DE FONSECA was born at Cortisada, in 1528. Becoming a Jesuit he was appointed professor of philosophy in the university of Coimbra, and afterwards was made professor of theology in that of Evora. He was the first who publicly taught that doctrine relative to the divine prescience which was denominated by the schoolmen *Scientia media*, and, being adopted by the Jesuit Louis Molina, became a subject of long and furious controversy between his followers and the Dominicans and Jansenists, who adhered to the doctrine of St. Augustine. Fonseca died at Lisbon in 1559. He published, *In Isagogen Porphyrii. Dialectica*, Lib. VIII.; and *Comment. in Metaphys. &c.*, 3 vols, fol.—*Moreri.*

FONTENAY, PETER CLAUDE.

PETER CLAUDE FONTENAY, a Jesuit, was born at Paris in 1683. He became rector of the college at Orleans, from whence he was recalled to continue Longueval's

History of the Gallican Church, of which eight volumes quarto were published. Fontenay wrote three volumes, and then died suddenly in 1742.—*Moreri*.

FORBES, PATRICK.

PATRICK FORBES was born of a noble family in Aberdeenshire in 1564. He was educated at Aberdeen and St. Andrew's. For a good space, says Bishop Keith, he refused to enter into holy orders; but at last, when he was forty-eight years old, viz. anno 1612, he was prevailed upon,—a very singular accident having intervened, which made him then yield, namely, the earnest obtestation of a religious minister in the neighbourhood, who, in a fit of melancholy, had stabbed himself, but survived to lament his error. He continued pastor of the village of Keith in Strathisla, and diocese of Murray, (the same place where the above misfortune had fallen out,) until the year 1618, March 24, when he was unanimously elected Bishop of Aberdeen, with the concurrent voice of all ranks, and the recommendation of the king. In this office he behaved himself to the applause of all men, and died, much regretted, on the 28th March, being Easter-even, in the year 1635, aged 71, and was interred in the south aisle of his cathedral. He wrote a Commentary upon the Book of Revelations. He was wont to visit his diocese in a very singular retinue, scarce any person hearing of him until he came into the church on the Lord's day; and according as he perceived the respective ministers to behave themselves he gave his instructions to them. He wrote a Commentary on the Revelation, London, 1613; and a treatise entitled *Exercitationes de Verbo Dei, et Dissertatio de Versionibus vernaculis*. He was a great benefactor to Aberdeen university, of which he was chancellor, and he revived the professorships of law, physic, and divinity. He died in 1635.—*Keith. Burnet*.

FORBES, WILLIAM.

The following account is given of this prelate by Bishop Keith in his "Historical Catalogue." He was the son of Thomas Forbes, of the family of Corsindae, by a sister of the famous Mr. James Cargill, doctor of medicine at Aberdeen, in which city likewise this worthy person was born, and bred at school and the university. About the age of twenty years he went abroad for his improvement, visiting the several places most noted for learning in England, Germany, and Holland. He returned home after five years, and became minister first at Alford and next at Monimusk, both in the shire of Aberdeen. He was afterwards one of the ministers of Aberdeen, and principal of the Marischal college in that city; and, last of all, he was for some time a minister in Edinburgh. When king Charles I. was in Scotland, anno 1633, and hearing this great man preach before him, he had such a due regard for his excellent parts and talents that way, and for his knowledge in all matters theological, that when his majesty erected the episcopal see of Edinburgh, and consultation was held concerning a fit person to be promoted to this see, the king was pleased to say, he had found a man who deserved to have a see erected for him, meaning Mr. Forbes. His patent from the king, to be the first Bishop of Edinburgh, bears date the 26th of January, 1634, and he died that same year on the first day of April following. A person he was endued most eminently with all Christian virtues, insomuch, that a very worthy man, Robert Burnet, Lord Crimond, a judge of the session, said of our prelate, that he never saw him but he thought his heart was in heaven; and that he was never alone with him but he felt within himself a commentary on these words of the apostle: "Did not our hearts burn within us, while he yet talked with us, and opened to us the Scriptures?" During the time

he was principal at Aberdeen, he had interspersed several things among his academical prelections, tending to create peace among the contending parties of Christianity, some notes whereof were published above twenty years after his death, under the title of “*Considerationes modestae et pacificae*,” &c. This prelate had written elaborate animadversions on the four volumes of Bellarmine which were then published at Paris; but these having fallen to the care of Dr. Robert Baron, our prelate’s fellow presbyter, while at Aberdeen, were lost with other books of this other great man, when he was forced, by the then prevailing faction, to fly out of this kingdom into England. Bishop Forbes had been twenty years in the exercise of the holy ministry before he was put into the see of Edinburgh, where he only appeared long enough to be known, but not long enough to do what might have been expected.—*Keith*.

FORD, SIMON.

SIMON FORD, a divine, was born at East Ogwell, in Devonshire, in 1619. He was educated at Dorchester School; and in 1636 admitted of Magdalen Hall, Oxford. In 1641 he was in London acting with the rebels, and fighting against his Church, his king, and his country. His reward was a studentship of Christ Church, Oxford, into which he was intruded by the parliamentary visitors, when the dissenters, having gained the upper hand, deprived the clergy of the Church of England of their places and property. But they went too far for Ford, who would only side with the Presbyterians, and for preaching at St. Mary’s against the oath of the Independents, called the Engagement, he was expelled from the studentship into which he had been unjustly intruded by the Presbyterians. He next became lecturer of Newington Green, and in 1651, vicar of St. Lawrence’s, Reading. In 1659

he was chosen by the corporation of Northampton vicar of All Saints; and in 1665 he took the degree of D.D. and was appointed chaplain to Charles II. In 1670 he removed to London, and became minister of Bridewell chapel, and rector of St. Mary Aldermanbury; but finding his health impaired by the air of London, he accepted, in 1677, the rectory of Old Swinford, near Stourbridge, in Worcestershire, where he died in 1699. His works are, *Ambitio sacra. Conciones duæ Latine habitæ ad Academicos*, Oxon. 1650, 4to. *Poemata Londinensia*, &c.. *Carmen funebre, ex occasione Northamptonæ conflagratae*, Lond. 1676, 4to. *Christ's Innocency pleaded against the Cry of the Chief Priests*, Lond. 1656, 4to. *The Spirit of Bondage*.—*Wood. Nash's Worcestershire.*

FORDYCE, JAMES.

JAMES FORDYCE was born in 1720, at Aberdeen, and educated there. He was minister of Brechin, and afterwards of Alloa, near Stirling, and in 1762 he removed to Monkwell Street, London, where he was assistant, and then successor, to Dr. Lawrence. He afterwards settled in Hampshire, and died at Bath, in 1796. He wrote, *Sermons to Young Women*, 2 vols. *Address to Young Men*, 2 vols. *Addresses to the Deity*. *A Sermon on the Eloquence of the Pulpit*. *Sermon on the Folly, Misery, and Infamy of Unlawful Pleasure*. *Poems*. *Single Sermons*. *A Discourse on Pain*.—*Gen. Biog. Diet.*

FOREIRO, OR FORERIUS, FRANCIS.

FRANCIS FOREIRO, or FORERIUS, a learned Portuguese Dominican monk, born at Lisbon, in 1523. He was sent by John III. to study theology in the university of Paris. On his return to Lisbon the king appointed him

his preacher, and prince Louis at the same time entrusted to him the education of his son. Of all the divines sent by king Sebastian to the council of Trent in 1561, Foreiro held the first place. He offered to preach before the council in any language they might think proper. In consideration of his vast erudition he was appointed a member of that council, February 26, 1562. He was also appointed secretary to the committee for examining and condemning such publications as they thought unfit to be disseminated. The fathers of the council afterwards sent him on a mission to Pius IV., who conferred upon him the place of confessor to his nephew, the cardinal Charles Borromeo. At Rome he was also employed to reform the Breviary and the Roman Missal, and to compose the Roman Catechism. On his return to Portugal he was chosen prior of the Dominican convent at Lisbon in 1568. He built the convent of St. Paul in the village of Almada, opposite Lisbon, and there he died in 1581. His principal work is, *Isaïæ Prophetæ vetus et nova ex Hebraico Versio, cum Commentario, &c.* Venice, 1563, fol. This able work is inserted in the fifth volume of the *Critici Sacri*.—*Moreri*.

FORSTER, NATHANIEL.

NATHANIEL FORSTER was born in 1717, at Stadscombe, in the parish of Plimstock, Devonshire. He received his earlier education at the grammar school at Plymouth, whence he was removed to Eton, and thence to Corpus Christi, Oxford. In 1729 he became fellow. In 1739 he took orders, and in 1749 he obtained the rectory of Hethe, in Oxfordshire. In 1750 he became domestic chaplain to the illustrious Bishop Butler. (*See his Life*.) The bishop died in his arms at Bath, and appointed him his executor. In 1752 he was appointed chaplain to Dr. Herring, Archbishop of Canterbury: in 1754 he was

promoted to a prebendal stall in the church of Bristol; and in the autumn of the same year the Archbishop of Canterbury gave him the valuable vicarage of Rochdale, in Lancashire. He was admitted fellow of the Royal Society in 1755. In 1756 he was sworn one of the chaplains to George II., and in 1757, he was appointed preacher at the Rolls chapel. He died in the same year in Westminster, in the forty-first year of his age. He had great critical acumen, and possessed a knowledge of the Greek, Latin, and Hebrew languages, not exceeded by any man of his time. He published, *Reflections on the Natural Foundation of the high Antiquity of Government, Arts, and Sciences, in Egypt*, Oxford, 1743. *Platonis Dialogi Quinque*, *ibid.* 1745. *Appendix Liviana*, *ibid.* 1745; *Popery destructive of the Evidence of Christianity*. A Sermon before the University of Oxford, November 5, 1746, *ibid.* 1746. A Dissertation upon the Account supposed to have been given of Jesus Christ by Josephus, being an attempt to show that this celebrated passage, some slight corruptions only excepted, may reasonably be esteemed genuine, *ibid.* 1749, (this is highly commended by Warburton and Bryant.) *Biblia Hebraica, sine punctis*, *ibid.* 1750, 2 vols, 4to. *Remarks on the Rev. Dr. Stebbing's Dissertation on the Power of States to deny Civil Protection to the Marriages of Minors, &c.* Lond. 1755.—*Biog. Brit.*

FOSTER, JAMES.

JAMES FOSTER, a dissenting minister, was born at Exeter in 1697. After officiating to different congregations of the independent denomination, he turned baptist; and in 1724 succeeded Dr. Gale at the meeting in Barbican in London. In 1744 he was chosen minister at Pinners' Hall; and in 1749 received the degree of doctor in divinity from Aberdeen. He died in 1752. Dr. Foster was

an excellent preacher, and celebrated as such by Pope in his Satires. He wrote—1. A Defence of the Christian Revelation against Tindal, 8vo. 2. Tracts on Heresy. 3. Four volumes of Sermons. 4. An Account of Lord Kilmarnock, whom he attended on the scaffold. 5. Discourses on Natural Religion and Social Virtue, 2 vols, 4to. 6. Funeral discourses.—*Universal Biog. Dict.*

FOTHERBY, MARTIN.

MARTIN FOTHERBY was born at Great Grimsby, in Lincolnshire, in 1559. He was educated at Trinity College, Cambridge, of which he became a fellow. He was collated by Archbishop Whitgift in 1592 to the vicarage of Chiflet, and in 1594 to the rectory of St. Mary-le-Bow, London. In 1596 he was presented by queen Elizabeth to the eleventh prebend of the Church of Canterbury, and also to the rectory of Chartham. In 1601 he was collated by Archbishop Whitgift to the rectory of Adisham. He became afterwards chaplain to James I., by whom he was made one of the first fellows of Chelsea College in 1610, and was preferred to the Bishopric of Sarum in March 1618. He died in 1619. He published in 1608, *Four Sermons, whereunto is added, an Answer unto certaine Objections of one unresolved, as concerning the use of the Crosse in Baptism.* He was also the author of *Atheomastix*, published in 1622.—*Todd's Deans of Canterbury.*

FOWLER, CHRISTOPHER.

CHRISTOPHER FOWLER was born at Marlborough in 1611, and educated at Magdalen College, and Edmund Hall, Oxford. He took orders, but in 1641 declared himself a Presbyterian, and drew crowds after him by the violence of his appeals in the pulpit. He afterwards

usurped the vicarage of St. Mary's, Reading, and then became fellow of Eton, and an able assistant to the Berkshire commissioners in the ejection of what then were called "scandalous, ignorant, and insufficient ministers." At the Restoration he was ejected from his preferments, and died in 1676.—*Calamy*.

FOWLER, EDWARD.

EDWARD FOWLER, a learned English prelate, was born in 1632, at Westerleigh, in Gloucestershire, where his father was minister. He was educated at the College school in Gloucester, and was removed to Corpus Christi College, Oxford. Afterwards removing to Cambridge, he took his master's degree as a member of Trinity College, and returning to Oxford, was incorporated in the same degree, July 5, 1656. About the same time he became chaplain to Arabella, Countess Dowager of Kent, who presented him to the rectory of Northill, in Bedfordshire. As he had been brought up among the Puritans, he at first objected to conformity with the Church, but became afterwards one of its greatest ornaments. He was made by the primate Sheldon, rector of Allhallows, Bread Street, London, in 1673, and two years after he became prebendary at Gloucester, and in 1681 vicar of St. Giles', Cripplegate, when he took his degree of D. D. He was an able defender of Protestantism, and appears as the second of the London clergy who refused to read James II.'s Declaration for liberty of conscience, in 1688. He was rewarded for his eminent services in the cause of religion, and in the promotion of the revolution, by being made, in 1691, Bishop of Gloucester. He died at Chelsea in 1714. He wrote sermons and various pieces on divinity, the most known and useful of which is his *Design of Christianity*, often printed, and defended by the author against John Bunyan.—*Biog. Brit.*

FOX, EDWARD.

EDWARD FOX, one of the reformers, was born in the 16th century, at Dursley, in Gloucestershire, and educated at Eton, and at King's College, Cambridge, of which he became provost in 1528. His abilities recommended him to the notice of Wolsey, by whom he was sent as an ambassador to Rome, with Gardiner, to promote the divorce of the king from Catharine of Arragon. He was afterwards sent on embassies to France and Germany. It was in conversation with Fox and Gardiner in 1529, that Cranmer (*see his Life*,) suggested his method of settling the question of the king's divorce, by taking the opinion of the most learned men and universities in Christendom; and he it was who made it known to the king as Cranmer's suggestion, when Gardiner would have taken the credit of it to himself. In the prosecution of this plan he was sent with Stephen Gardiner in 1530 to obtain the determination of the university of Cambridge. The heads of the university, the vice-chancellor, and the afterwards notorious Bonner, were on the king's side, but the university was divided. It was honourable to the university of Cambridge that so strong a resistance was offered to the will of a tyrant so powerful every where else. There were two great parties there as every where else, and at this time only two: the conservatives, who feared all change, and who, while admitting the corruptions of the Church, which no one at that time seemed to deny, feared a reformation, lest Lutheranism should be introduced; and the reforming party, who were prepared to run all risks. The royal authority being at this time on the side of reform, the commissioners, Fox and Gardiner, the latter being afterwards the great opponent of the reformation, at length, though with difficulty, carried their point, and it was determined that, "the king's marriage was contrary to the law of God."

In 1531 Fox became Archdeacon of Leicester, and in 1533, Archdeacon of Dorset. He was a consummate politician, as well as a learned divine, and it was he who suggested the method of bringing the clergy of the Church of England under the royal power, which has been ever since a sore burden, too heavy for them to bear, by apprizing them of the fact that they had fallen into a præmunire, and by thus, through their fears, inducing them to acknowledge the king as head of the Church, while they presented him with an hundred thousand pounds. In 1535 he had his reward, being preferred to the Bishopric of Hereford. He is said to have conducted to the reformation as much as Dr. Cranmer, being more active, and a better politician, while he is styled by Godwin, *vir egregie doctus*. A few months after his consecration, he was sent ambassador to the protestant princes in Germany, then assembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the Church of England. He spent the winter at Wirtemberg, and held several conferences with some of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. Bishop Burnet has given a particular account of this negotiation, in his *History of the Reformation*. He returned to England in 1536, and died at London, May the 8th, 1538. He published a book, *De vera differentia Regiæ Potestatis et Ecclesiasticæ, et quæ sit ipsa veritas et virtus utriusque*. Lond. 1534, and 1538. It was translated into English by Henry Lord Stafford. He also wrote annotations upon Mantuan, the poet.—*Godwin. Fuller. Burnet. Strype. Dod.*

FOX, GEORGE.

This fanatic, who is regarded by Quakers as a saint, and who was in their estimation both a prophet and a worker of miracles, was born at Drayton, in Leicestershire,

in the month of July, 1624. His parents were members of the Church of England. His father was a weaver by trade. Young Fox exhibited even in childhood, "a gravity and stayedness of mind," which is spoken of as marvellous. His godliness was considered to be such that his parents were advised by some "to make a priest of him." But this advice was not followed, for he was apprenticed to a shoemaker, who also dealt in wool and cattle. In the latter department of his trade he took delight, and it was remarked that while George was with his master, his business was peculiarly prosperous. The tending of sheep, observes an eminent author, was a just emblem of his after ministry and service.

At nineteen years of age he was much disgusted at the conduct in an alehouse of some friends of his who professed to be religious, after the puritan fashion of religion. Returning home, he did not go to bed that night, but prayed, and cried earnestly to the Lord; and it seemed to him that his supplications were answered after this manner: *Thou seest how young people go together into vanity, and old people into the earth; therefore thou must forsake all, both young and old, and be as a stranger to them.* This, which he took to be a divine admonition, made such a powerful impression on his mind, that he resolved to break off all familiar fellowship and conversation with young and old, and even to leave his relations, and live a separate and retired life. On the ninth of September, in the year 1643, he departed to Lutterworth, where he stayed some time, and from thence went to Northampton, where he also made some stay, and then passed to Newport-Pagnel in Buckinghamshire; and after having remained a while there he went to Barnet, whither he came in the month of June, in the year 1644.

Whilst he thus led a solitary life he fasted often, and read the holy Scriptures diligently, so that some professors took notice of him, and sought to be acquainted with

him. But he soon perceiving that they did not possess what they professed, grew afraid of them, and shunned their company. At this time he fell into a strong temptation, almost to despair, and was in mighty trouble, sometimes keeping himself retired in his chamber, and often walking solitary to wait upon the Lord. In this state he saw how Christ had been tempted ; but when he looked to his own condition, he wondered, and said, Was I ever so before. He began to think, also, that he had done amiss against his relations, because he had forsaken them ; and he called to mind all his former time, to consider whether he had wronged any. Thus temptations grew more and more ; and when Satan could not effect his design upon him that way, he laid snares for him to draw him to commit some sin, thereby to bring him to despair. He was then about twenty years of age, and continued a long while in this condition, and would fain have put it from him ; which made him go to many a priest to look for comfort, but he did not find it from them. In this miserable state he went to London, in hopes of finding some relief among the great professors of that city. But being come there, he saw them much darkened in their understandings. He had an uncle there, one Pickering, a Baptist, and those of that persuasion were tender then ; yet he could not resolve to impart his mind to them, or join with them, because he saw all, young and old, where they were. And though some of the best would have had him stay there, yet he was fearful, and so returned homewards ; for having understood that his parents and relations were troubled at his absence, he would rather go to them again lest he should grieve them. Now when he was come into Leicestershire his relations would have had him married ; but he prudently told them, he was but a lad, and must get wisdom. Others would have had him in the auxiliary band among the forces of the parliament, which being entered now into an intestine war with the king, had, with their

forces this year, beaten not only the king's army under Prince Rupert, but also conquered the city of York. But to persuade George to enlist himself a soldier, was so against his mind, that he refused it, and went to Coventry, where he took a chamber for a while at a professor's house, where he stayed some time, there being many people in that town who endeavoured to live religiously. After some time he went into his own country again, and was there about a year, in great sorrows and trouble, walking many nights by himself.

It is said that in 1646 he received divine revelations, to the effect, that to be bred at Oxford or Cambridge was not enough to make a man a minister of Christ, and that God Who made the world did not dwell in temples made with hands; and in the strength of these revelations, much to the regret of his friends, he abstained from public worship. He went about in a leathern garment; he reduced his strength by extreme fasting, although in fasting he was surpassed by a puritan woman whom he saw in Lancashire, who is said to have fasted miraculously for twenty-two days; in the daytime he would sit in the hollow of trees; in the night he would walk mournfully about. His troubles and temptations were great, but they were frequently superseded by heavenly joys. In 1647 he began to preach, though his first preaching consisted chiefly of some few and piercing words. In Lancashire, Leicestershire, and Nottinghamshire, he gathered disciples, and in the latter county he was the more successful, as one Brown had received the gift of prophecy and foretold many notable things concerning him. The people of the neighbourhood believed the prophecy. Meantime George Fox by his excessive fasting and mortification, "fell into such a condition, that he not only looked like a dead body, but unto many who came to see him he seemed as if he were really dead; and many visited him for about fourteen days time, who wondered to see him so much altered in counte-

nance." At length his sorrows and troubles began to wear away, "so that he could have wept night and day with tears of joy in brokenness of heart." From his own account he had at this time a vision similar to the rapture of St. Paul: his words are, "I saw into that which was without end, and things which cannot be uttered; and of the greatness and infiniteness of the love of God, which cannot be expressed by words: for I had been brought through the very ocean of darkness and death, and through and over the power of Satan, by the eternal and glorious power of Christ: even through that darkness was I brought which covered all the world, and which chained down all, and which shut up all in death. And the same eternal power of God, which brought me through those things, was that which afterwards shook the nation, priests, professors, and people. Then could I say, I had been in spiritual Babylon, Sodom, Egypt, and the grave; but by the eternal power of God, I was come out of it, and was brought over it, and the power of it, into the power of Christ. And I saw the harvest white, and the seed of God lying thick in the ground, as ever did wheat, that was sown outwardly, and none to gather it: and for this I mourned with tears." Thus far are George Fox's own words, of whom after this a report went abroad, that he was a young man that had a discerning spirit: whereupon many professors, priests, and people, came to him, and his ministry increased, for he having received great openings, spoke to them of the things of God, and was heard with attention by many, who going away, spread the fame thereof. Then came the tempter, and set upon him again, charging him that he had sinned against the Holy Ghost; but he could not tell in what; and then St. Paul's condition came before him, how after he had been taken up into the third heavens, and seen things not lawful to be uttered, a messenger of Satan was sent to buffet him, that he might not exalt himself. Thus George Fox got also over that temptation.

His success in converting drunkards and debauchees was so wonderful that his followers attributed it to miraculous interference; and he himself professed to have received comfort by a voice from heaven, which came to him as he was walking in the fields in 1648, declaring "Thy name is written in the Lamb's book of life, which was before the foundation of the world." About the same time, we are informed that "the Lord forbade him to put off his hat to any man, high or low, and he was required to *thou* and *thee* every man without distinction, and not to bid people good morrow or good evening; neither might he bow or scrape his leg to any one." This non-compliance with the customs of the world subjected him to much petty persecution.

The first miracle that he is said to have performed was at Mansfield-Woodhouse: of this and of some other miracles he gives the following account:—"Coming to Mansfield-Woodhouse, there was a distracted woman under a doctor's hand, with her hair loose all about her ears. He was about to let her blood, she being first bound, and many people being about her, holding her by violence; but he could get no blood from her. I desired them to unbind her, and let her alone, for they could not touch the spirit in her, by which she was tormented. So they did unbind her; and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still; and she was so. The Lord's power settled her mind, and she mended; and afterwards she received the truth, and continued in it to her death. The Lord's name was honoured; to whom the glory of all His works belongs. Many great and wonderful things were wrought by the heavenly power in those days; for the Lord made bare his omnipotent arm, and manifested His power to the astonishment of many, by the healing virtue whereof many have been delivered from great infirmities, and the devils were made subject through His name; of which particular instances might be given, beyond what this

unbelieving age is able to receive or bear. But blessed for ever be the name of the Lord, and everlastingly honoured, and over all exalted and magnified be the arm of His glorious power, by which He hath wrought gloriously; let the honour and praise of all His works be ascribed to Him alone."

In the same year he came to Twy-Cross, where he spoke to the excise-men. "I was moved of the Lord to go to them, and warn them to take heed of oppressing the poor; and people were much affected with it. There was in that town a great man, that had long lain sick, and was given over by the physicians; and some friends in the town desired me to go to see him. I went up to him in his chamber, and spoke the word of life to him, and was moved to pray by him; and the Lord was entreated, and restored him to health. But when I was come down the stairs, into a lower room, and was speaking to the servants, and to some people that were there, a serving-man of his came raving out of another room, with a naked rapier in his hand, and set it just to my side. I looked steadfastly on him, and said, 'Alack for thee, poor creature! what wilt thou do with thy carnal weapon! it is no more to me than a straw.' The standers-by were much troubled, and he went away in a rage, and full of wrath. But when the news of it came to his master, he turned him out of his service. Thus the Lord's power preserved me, and raised up the weak man, who afterwards was very loving to Friends; and when I came to that town again, both he and his wife came to see me."

Until the year 1650 the followers of George Fox were called Professors of the Light and Children of the Light, but in 1650 they received the name they still bear. Fox was at that time imprisoned by the Dissenters then in power, and Gervas Bennet, an Independent, one of the justices who committed him, hearing that Fox bade him and those about him tremble at the word of the Lord, with some degree of profaneness, took occasion from the

saying to style him and his disciples Quakers. The name took with the people, and was universally adopted. When in prison at this time, Fox was cruelly treated by the Puritans, and especially by a Puritan jailer. But the jailer had a vision, and saw the day of judgment, and George Fox in glory, and in consequence he became one of Fox's converts. The following miracle is related by himself: "While I was yet in the house of correction, there came unto me a trooper, and said, as he was sitting in the steeple-house, hearing the priest, exceeding great trouble came upon him; and the voice of the Lord came to him saying, 'Dost thou not know that my servant is in prison? Go to him for direction.' So I spoke to his condition, and his understanding was opened. I told him, that which showed him his sins, and troubled him for them, would show him his salvation; for He that shows a man his sin, is the same that takes it away. While I was speaking to him, the Lord's power opened him, so that he began to have a good understanding in the Lord's truth, and to be sensible of God's mercies; and began to speak boldly in his quarters amongst the soldiers, and to others, concerning truth, (for the Scriptures were very much opened to him,) insomuch that he said, 'his colonel was as blind as Nebuchadnezzar, to cast the servant of the Lord into prison.' Upon this his colonel had a spite against him; and at Worcester fight, the year after, when the two armies were lying near one another, two came out from the king's army, and challenged any two of the parliament army to fight with them; his colonel made choice of him and another to answer the challenge. And when in the encounter his companion was slain, he drove both his enemies within musket-shot of the town, without firing a pistol at them. This, when he returned, he told me with his own mouth. But when the fight was over, he saw the deceit and hypocrisy of the puritan officers; and being sensible how wonderfully the Lord had preserved him,

and seeing also to the end of fighting, he laid down his arms."

After enduring much persecution from the dissenters and the rebels now in power, and after a constant success, notwithstanding opposition, we find him in 1652 in Lincolnshire; and coming to Gainsborough, where one of his friends had been preaching in the market, he found the town and people all in an uproar; the more, because a certain man had raised a false accusation, reporting that George Fox had said he was Christ. Here, going into the house of a friendly man, the people rushed in after him, so that the house was soon filled; and amongst the rest was also this false accuser, who said openly before all the people, that George Fox said he was Christ; and that he had got witnesses to prove the same. George Fox kindled with zeal, stept upon the table, and said to the people, that Christ was in them, except they were reprobates; and that it was Christ, the eternal power of God, that spoke in him at that time unto them; not that he was Christ. This gave general satisfaction, except to the false accuser himself, to whom Fox said, that he was a Judas, and that Judas' end should be his; and that that was the word of the Lord through him [Fox] to him. The minds of the people coming thus to be quieted, they departed peaceably.

In 1652 Oliver Cromwell dissolved the parliament. "But what is most remarkable," says Sewell, the historian of the Quakers, "George Fox, not long before, being come to Swarthmore, and hearing judge Fell and justice Benson discourse together concerning the parliament, he told them, that before that day two weeks the parliament should be broken up, and the speaker plucked out of his chair. And thus it really happened: for at the breaking up of the parliament, the speaker being unwilling to come out of his chair, said, that he would not come down unless he were forced; which made general Harrison say to him, Sir, I will lend you my

hand ; and thereupon taking him by the hand, the speaker came down. This agreed with what Fox had predicted. And a fortnight after, justice Benson told judge Fell, that now he saw George was a true prophet ; since Oliver had by that time dissolved the parliament."

In the same year, being at Ulverstone, he underwent great persecution. He was apprehended by the constables, when the following miracle occurred. " When they had haled me to the common-moss side, a multitude of people following, the constables and other officers gave me some blows over my back with their willow-rods, and so thrust me among the rude multitude, who, having furnished themselves, some with staves, some with hedge-stakes, and others with holm or holly-bushes, fell upon me, and beat me on my head, arms, and shoulders, till they had deprived me of sense ; so that I fell down upon the wet common. When I recovered again, and saw myself lying in a watery common, and the people standing about me, I lay still a little while ; and the power of the Lord sprang through me, and the eternal refreshings refreshed me, so that I stood up again in the strengthening power of the eternal God ; and stretching out my arms amongst them, I said with a loud voice, ' Strike again ; here are my arms, my head, and my cheeks.' There was in the company a mason, a professor, but a rude fellow ; he with his walking rule-staff gave me a blow with all his might, just over the back of my hand, as it was stretched out ; with which blow my hand was so bruised, and my arm so benumbed, that I could not draw it unto me again ; so that some of the people cried out, ' he hath spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God (for I was in the love of God to them all that had persecuted me) and after a while the Lord's power sprang through me again, and through my hand and arm, so that in a moment I recovered strength in my hand and arm, in the sight of them all. Then they began to fall out

among themselves, and some of them came to me, and said, if I would give them money, they would secure me from the rest."

We may here record another miracle which occurred at Swarthmore: "About this time I was in a fast for about ten days, my spirit being greatly exercised on truth's behalf; for James Milner and Richard Myer went out into imaginations, and a company followed them. This James Milner and some of his company had true openings at the first; but getting up into pride and exaltation of spirit, they ran out from truth. I was sent for to them, and was moved of the Lord to go, and show them their out-goings: and they were brought to see their folly, and condemned it, and came into the way of truth again. After some time I went to a meeting at Arn-Side, where Richard Myer was, who had been long lame of one of his arms. I was moved of the Lord to say unto him, amongst all the people, 'Stand up upon thy legs,' (for he was sitting down:) and he stood up, and stretched out his arm that had been lame a long time, and said, 'Be it known unto you, all people, that this day I am healed.' Yet his parents could hardly believe it; but after the meeting was done, they had him aside, took off his doublet, and then saw it was true."

In 1654 he was sent by Captain Drury a prisoner to Oliver Cromwell, and made so favourable an impression upon the protector's mind, to whom he spake boldly, that he was treated with kindness, and dismissed. When he quitted the usurper's presence, Captain Drury following, told him, that the protector said, he was at liberty, and might go whither he would: yet he was brought into a great hall, where the protector's gentlemen were to dine; and he asked, What did they bring him thither for? They told him, it was by the protector's order, that he might dine with them. But George bid them tell the protector, he would not eat a bit of his bread, nor drink a sup of his drink. When Cromwell

heard this, he said, now I see, there's a people risen, and come up, that I cannot win either with gifts, honours, offices, or places ; but of all other sects and people, I can. But it was told him again, that the Quakers had forsaken their own, and were not likely to look for such things from him.

The character thus given of the Puritans and Dissenters of his day, by Oliver Cromwell, who was so intimately acquainted with them, is not so favourable as we should have expected ; and here we may add, that from no class of persons did George Fox suffer so much injustice, and such cruel treatment, as from the Presbyterians and Independents. The persecuting spirit they exhibited against the Quakers was almost as violent as that which they displayed towards the Church, and if we could enter into the details of Fox's life, we should be employed in recording a system of intolerance and persecution never surpassed in the worst times by the Church of Rome. One dreadful instance of persecution, too disgusting to be transcribed, is related by Sewell, in his history of the people called Quakers, page 128. But in spite of all persecution, Fox's success in the conversion of thieves, drunkards and impure persons, was wonderful. His miracles too did not cease. When in 1655, he was at Baldock in Hertfordshire, "I asked," he says "if there was nothing in that town, no profession ; and it was answered me, there were some Baptists and a Baptist woman sick. John Rush of Bedfordshire, went along with me to visit her. When we came in, there were many tender people about her. They told me she was not a woman for this world, but if I had any thing to comfort her concerning the world to come, I might speak to her. I was moved of the Lord God to speak to her ; and the Lord raised her up again to the astonishment of the town and country. Her husband's name was Baldock. This Baptist woman and her husband came to be convinced, and many hundreds of people have met at their house since. Great meetings

and convincements were in those parts afterwards ; many received the word of life, and sat down under the teaching of Christ, their Saviour."

He relates another miracle which took place at Chichester. "At Chichester," he says, "many professors came in, and some jangling they made, but the Lord's power was over them. The woman of the house where the meeting was, though convinced of truth, yet not keeping her mind close to that which convinced her, fell in love with a man of the world, who was there that time. When I knew it, I took her aside, and was moved to speak to her, and to pray for her ; but a light thing got up in her mind, and she slighted it. Afterwards she married that man, and soon after went distracted ; for the man was greatly in debt, and she greatly disappointed. Then was I sent for to her, and the Lord was entreated, raised her up again, and settled her mind by his power. Afterwards her husband died ; and she acknowledged the just judgments of God were come upon her, for slighting the exhortation and counsel I had given her."

In 1656 he came to London, and when he was near Hyde Park, "he saw Oliver Cromwell coming in his coach, whereupon he rode up to the coach-side, and some of his life-guard would have put him away, but the protector forbade them. Then riding by his coach-side, he spoke to him about the sufferings of his friends in the nation, and shewed him how contrary this persecution was to Christ and His apostles, and to Christianity. And when they were come to the gate of St. James's Park, George Fox left Cromwell, who at parting desired him to come to his house. The next day Mary Sanders, afterwards Stout, one of Cromwell's wife's maids, came to George Fox's lodging, and told him, That her master coming home, said, he would tell her some good news : and when she asked him what it was, he told her, George Fox was come to town. To which she replied, that was good news indeed. Not long after, George Fox and

Edward Pyot went to Whitehall, and there spoke to Cromwell concerning the sufferings of their friends, and directed him to the light of Christ, who had enlightened every man that cometh into the world. To which Cromwell said, this was a natural light : but they shewed him the contrary, saying, that it was divine and spiritual, proceeding from Christ, the spiritual and heavenly man. Moreover, George Fox bad the protector lay down his crown at the feet of Jesus. And as he was standing by the table, Cromwell came and sat upon the table's-side by him, and said, he would be as high as George Fox was. But though he continued to speak in a light manner, yet afterward he was so serious, that when he came to his wife and other company, he said, that he never parted so from the Quakers before."

He afterwards visited Scotland, where his success and his persecutions were as usual, great ; as they continued to be on his return to England. Although Fox had not received a good education, yet the acuteness of his mind was prodigious, and was displayed in a remarkable manner in a discussion which he had with a Jesuit, in 1658, and in a letter he addressed, "To the heads and governors of this nation, who have put forth a declaration for a solemn fasting and humiliation, for the persecution, (as you say,) of divers people beyond the seas, professing the reformed religion, which, ye say, has been transmitted unto them from their ancestors." He exposes the hypocrisy of the Puritans in censuring the Papists for persecuting, when they were worse persecutors themselves.

It was not George Fox alone who was grieved with the said hypocrisy, but others of his friends also declared against it. "A certain woman came once into the parliament with a pitcher in her hand, which she breaking before them, told them, So should they be broken to pieces ; which came to pass not long after. And because, when the great sufferings of George Fox's friends were laid before Oliver Cromwell, he would not believe it, this

gave occasion to Thomas Aldam and Anthony Pearson, to go through all, or most of the jails in England, and get copies of their friend's commitment under the jailer's hands, to lay the weight of the said sufferings upon Oliver Cromwell, which was done; but he, unwilling to give order for their release, Thomas Aldam took his cap from off his head, and tearing it to pieces, said to him, So shall thy government be rent from thee and thy house."

At the Restoration George Fox writes thus: "Now did I see the end of the travail which I had had in my sore exercise at Reading; for the everlasting power of the Lord was over all, and His blessed truth, life, and light shined over the nation, and great and glorious meetings we had, and very quiet; and many flocked in unto the truth. Richard Hubberthorn had been with the king, who said, 'None should molest us, so long as we lived peaceably,' and promised this to us upon the word of a king, telling him we might make use of his promise. Some Friends also were admitted into the house of lords, and had liberty to declare their reasons, why they could not pay tithes, swear, nor go to the steeple-house worship, or join with others in worship, and they heard them moderately. And there being about seven hundred Friends in prison in the nation, who had been committed under Oliver's and Richard's government, upon contempts (as they call them,) when the king came in, he set them all at liberty. There seemed at that time an inclination and intention in the government to grant Friends liberty, because they were sensible that we had suffered as well as they under the former powers. But still, when any thing was going forward in order thereunto, some dirty spirits or other, that would seem to be for us, threw something in the way to stop it. It was said, there was an instrument drawn up for confirming our liberty, and that it only wanted signing; when on a sudden that wicked attempt of the Fifth-monarchy-people broke out, and put the city and nation in an uproar."

His abhorrence, on principle, of bloodshedding, made him view with regret the punishment of the regicides, but adverting to the Puritans, he remarks that "there was a secret hand in bringing this day upon that hypocritical generation of professors, who, being got into power, grew proud, haughty, and cruel beyond others, and persecuted the people of God without pity. Therefore when friends were under cruel persecutions and sufferings in the Commonwealth's time, I was moved of the Lord to write unto Friends to draw up their sufferings, and lay them before the justices at their sessions; and if they would not do them justice, then to lay them before the judges at the assize; and if they would not do them justice, then to lay them before the parliament, and before the protector and his council, that they might all see what was done under their government; and if they would not do justice, then to lay it before the Lord, who would hear the cries of the oppressed, and of the widows and fatherless whom they had made so. For that which we suffered for, and which our goods were spoiled for, was for our obedience to the Lord in His power and in His spirit, Who was able to help and to succour, and we had no helper in the earth but Him. And he heard the cries of his people, and brought an overflowing scourge over the heads of all our persecutors, which brought a quaking, and a dread, and a fear amongst and on them all: so that those who had nicknamed us (who are the children of light) and in scorn called us Quakers, the Lord made to quake; and many of them would have been glad to have hid themselves amongst us; and some of them, through the distress that came upon them, did at length come to confess to the truth. Oh! the daily reproaches, revilings, and beatings we underwent amongst them, even in the highways, because we could not put off our hats to them, and for saying thou and thee to them! Oh! the havock and spoil the priests made of our goods, because we could not

put into their mouths and give them tithes; besides casting into prisons, and besides the great fines laid upon us, because we could not swear! But for all these things did the Lord God plead with them. Yet some of them were so hardened in their wickedness, that when they were turned out of their places and offices, they said, 'if they had power, they would do the same again.'"

In 1669 George Fox was inspired to seek to the holy estate of matrimony, chiefly that it might be seen that marriage is honourable to all men. He relates the circumstance thus: "We came to Bristol, where I met with Margaret Fell, who was come to visit her daughter Yeomans. I had seen from the Lord a considerable time before, that I should take Margaret Fell to be my wife. And when I first mentioned it to her, she felt the answer of Life from God thereunto. But though the Lord had opened this thing to me, yet I had not received a command from the Lord for the accomplishing of it then. Wherefore I let the thing rest, and went on in the work and service of the Lord as before, according as the Lord led me; travelling up and down in this nation, and through the nation of Ireland. But now being at Bristol, and finding Margaret Fell there, it opened in me from the Lord, that the thing should be accomplished. After we had discoursed the matter together, I told her, 'if she also was satisfied with the accomplishing of it now, she should first send for her children;' which she did. When the rest of her daughters were come, I asked both them and her sons-in-law, 'if they had any thing against it, or for it;' and they all severally expressed their satisfaction therein. Then I asked Margaret, 'if she had fulfilled and performed her husband's will to her children.' She replied, 'the children knew that.' Whereupon I asked them, 'whether, if their mother married, they should not lose by it?' And I asked Margaret, 'whether she had done any thing in lieu of it, which might answer it to the children?' The children said, 'she had answered it to

them, and desired me to speak no more of it.' I told them, 'I was plain, and would have all things done plainly; for I sought not any outward advantage to myself.' So after I had thus acquainted the children with it, our intention of marriage was laid before Friends, both privately and publicly, to the full satisfaction of Friends, many of whom gave testimony thereunto that it was of God. Afterwards, a meeting being appointed on purpose for the accomplishing thereof, in the public meeting-house at Broad-Mead in Bristol, we took each other in marriage, the Lord joining us together in the honourable marriage, in the everlasting covenant and immortal Seed of life. In the sense whereof, living and weighty testimonials were borne thereunto by Friends, in the movings of the heavenly power which united us together. Then was a certificate, relating both the proceedings and the marriage, openly read, and signed by the relations, and by most of the ancient Friends of that city, besides many others from divers parts of the nation.

"We stayed about a week in Bristol, and then went together to Oldstone; where taking leave of each other in the Lord, we parted, betaking ourselves to our several services, Margaret returning homewards to the North, and I passing on in the work of the Lord, as before. I travelled through Wiltshire, Berkshire, Oxfordshire, and Buckinghamshire, and so to London, visiting Friends; in all which counties I had many large and precious meetings."

Margaret Fell was the widow of judge Fell, who had been a protector of Fox.

In 1671 he went to America, and being in Carolina, he met Captain Batts, who had been governor of Roan Oak. "He asked me," says Fox, "about a woman in Cumberland, who, he said, he was told, had been healed by our prayers, and laying on of hands, after she had been long sick, and given over by the physicians; and

he desired to know the certainty of it. I told him we did not glory in such things, but many such things had been done by the power of Christ."

His success in America was great, and he wrought a miracle upon a woman that lived at Anamessy, "who had been many years in trouble of mind, and sometimes would sit moping near two months together, and hardly speak or mind any thing. When I heard of her, I was moved of the Lord to go to her, and tell her, 'that salvation was come to her house.' After I had spoken the word of life to her, and entreated the Lord for her, she mended, went up and down with us to meetings, and is since well; blessed be the Lord!"

In 1673 he returned to England, and in 1674 was much gratified at Newport Pagnel, where, amongst others, "came a woman, and brought her daughter, for me to see how well she was; putting me in mind, 'that when I was there before, she had brought her to me, much troubled with the disease called the king's evil, and had then desired me to pray for her;' which I did, and she grew well upon it, praised be the Lord!"

In 1677 he went with Penn, Barclay, and Keith, to Holland. It is well known that the Quakers were favoured by the Princess Elizabeth, daughter of the queen of Bohemia, and aunt of George I.

There is not much of interest to record of the concluding years of Fox's life. Notwithstanding the favours shown to him and his followers by the king's government at first, yet they were often imprisoned for refusing to pay tithes, or for declining to take the oath of allegiance. In 1684 he again visited the continent, where he did not remain long; and his health becoming impaired by incessant toil, imprisonment, and suffering, he lived more retired till the year 1691, when, on returning home from preaching in Grace-church street, he was taken ill. His distemper increasing, and perhaps perceiving that his end was at hand, he recommended the spreading of books

(containing the doctrine of truth) to some of his friends, that came to him after having being sent for. And to some others who came to visit him in his illness, he said, All is well, the seed of God reigns over all, and over death itself. And though (continued he) I am weak in body, yet the power of God is over all, and the seed reigns over all disorderly spirits. He used often, even in his preaching, when he spoke of Christ, to call Him the seed; wherefore those that were with him, very well knew what he meant when he spoke of the seed. Thus he lay in a heavenly frame of mind, and his spirit being wholly exercised towards the Lord, he grew weaker and weaker in body, until on the third day of the week, and of his sickness also, he piously departed this life. About four or five hours before, being asked how he did, he answered, Don't heed, the power of the Lord is above all sickness and death; the seed reigns, blessed be the Lord. And thus triumphing over death, he departed from hence in peace, and slept sweetly on the 13th of the month anciently called January, (for being as a door of entrance into the new year) about ten o'clock at night, in the 67th year of his age. His body was buried near Bunhill-fields, on the 16th of the said month, the corps being accompanied by great numbers of his friends, and of other people also: for though he had had many enemies, yet he had made himself also beloved of many.

Such is the history of the founder of one of the most eminent of the protestant orders or denominations. His history is given at some length, because there are some persons in the present day who profess to believe, or not to discredit the miracles of Romish saints, and who accuse Protestants of being unable to work similar miracles. The miracles of George Fox are as worthy of credit as those of Francis of Assisi, with whose life the one now given may be compared.—*Fox's Journal. Sewell's History of the People called Quakers.*

FOX, JOHN.

Of the personal history of the writer whose name is so well known by his "Book of Martyrs," only a very imperfect account can be given. The biographies of him which have hitherto been written are uniformly grounded on a Memoir, which was first published in 1641, more than half a century after his death, and put forth as the work of his son Samuel, who had also been dead many years. This memoir, however, is so clearly spurious, and in so many things erroneous, that no dependance can be placed on it. The following particulars, though scanty and imperfect, are, it is believed, for the most part correct; though some of them must be rather supposed and assumed, on grounds which it would be tedious and unseasonable here to state, than considered as facts which are certainly and undeniably true.

John Fox was born at Boston in Lincolnshire, of parents not above the middle class, in the year 1516. He is said to have lost his father in his childhood, and to have been put to school by his step-father, Richard Melton. After this, by the patronage of one whose daughter he subsequently married, and who seems to have borne the name of Randall, Fox was sent to Oxford, at about the age of seventeen. The common account, of his having been at first, or at any time, a member of Brazen-Nose College, appears to be a mistake, arising from his having long afterwards thankfully acknowledged in a dedication to Mr. Harding, the head of Brazen-Nose College, prefixed to one of his works, that it was owing to the kind suggestion of that gentleman that he had been originally sent to Oxford. It was natural to suppose that he had become a member of the college over which his patron presided; but the truth seems to be, that he was entered at Magdalen College, in the year 1533. He took

his degree of B.A. in 1538, and of M.A. in 1543, in which year he also obtained a fellowship. The same popular account relates that he was expelled from this fellowship ; but it is justly to be doubted ; for there are documents still existing in his own hand writing, which shew that though he and some other young men of the college, had got into very serious trouble for making a jest of the ceremonies then used in the performance of divine service in the chapel, yet he expected to stay, and had almost staid, at the college, as long as he could be allowed to do without taking orders. This he had resolved not to do ; and he seems to have been anxiously canvassing among his friends for employment as a tutor or schoolmaster ; with what success does not appear.

According to Wood, Fox resigned his fellowship about the 22nd July, 1545 ; and in the destitution thus occasioned, it is said that during a great part of the time he received help from his step-father, and from the father of his wife, and that part of the time he was employed as tutor in the Lucy family at Charlecote. As to his step-father, if he had any, the thing is not impossible ; and that he should be assisted by the father of her who afterwards became his wife, is highly probable, for reasons already stated, though he was not then married. The statement too, that he was employed as tutor in the Lucy family, (though not all the errors connected with that statement in the common biographies of Fox,) receives perhaps some colour from the fact that he was married to Agnes Rondull (or Randall) at Charlecote, on the 3rd of February, 1547, meaning, it may be presumed, what in our present mode of dating would be called 1548.

This fact is attested by the parish register, and if we suppose that he gave up his tutorship on his marriage, or married when his services as a tutor were no longer required, and came to London, it may help to settle the date of the next well authenticated and important, though obscure, fact in Fox's history. It is beyond all doubt

that at some time or other he was employed as tutor to the fatherless children of the late Earl of Surrey. That unfortunate young nobleman, with his father the Duke of Norfolk, had been arrested and imprisoned on a charge of high treason, on the 12th of December, 1546. The father narrowly escaped, owing to the death of Henry VIII. on the 28th of January, the very morning fixed for his execution; but the son's trial being hurried through, he had already fallen a victim to the fears and shameless zeal of his enemies.

By what introduction, at what time, to what extent, and for what period, the two little sons of the Earl, one in his eleventh, the other in his eighth or ninth year, at the time of their father's execution, came to be placed under Fox's tutorage, does not clearly appear; but the fact is attested by letters written long after, by Thomas Duke of Norfolk, (the elder of the two) which are still extant, and are not the only proofs which he gave of his attachment to his "right loving schoolmaster."

The children of the unfortunate earl appear to have been left with their mother, and under the care of Lord Wentworth, until April, 1548; and about that time to have been transferred to the Duchess of Richmond. Between Fox and the former guardians there does not seem to have been any connexion; but we incidentally learn from Fox himself, that he was "dwelling in the house of the noble lady the Duchess of Richmond," just about the time when the children were committed to her care. Perhaps he came with them; but if he was married at Charlecote only in the preceding February, it seems most natural to suppose that it was not until he was at the Duchess of Richmond's that he exercised this tutorship.

It is worth while to mention the circumstance, by means of which the date of Fox's dwelling at the Duchess of Richmond's is fixed; because it is one which undoubtedly exercised a great influence over his future life. He then and there became acquainted with one of the fiercest and

foulest spirits of the age, who boasted, after an interval of ten years, that during all that time John Fox had been his "Achates"; and who had, no doubt, all that while cherished in his weaker brother that bitterness of spirit, and that habit of filthy talking and profane jesting unrivalled in his own productions, and too conspicuous in the works of both. Fox tells us that while he was dwelling at the house of the duchess, John Bale was also there, "recognizing his Centuries." Now Bale's Centuries were "completed and printed" by the end of July, 1548. It is worth while to add Fox's testimony that Bale was "recognizing" his work by a book borrowed of Master John Cheke, because it helps to shew that by this time, the future martyrologist was among those who were among the most active and forward in what they represented as the work of reformation. This is further evidenced by the fact that he appears to have been ordained deacon by Bishop Ridley, on the 24th of June, 1550.

It seems clear, however, that by the time when Fox was ordained, he was no longer domesticated with the Duchess of Richmond, for he is described in the bishop's register as, "Mr. John Fox, M. A., living with the Duchess of Suffolk, born at Boston."

From this time we lose sight of Fox until after the accession of Queen Mary, when he, like many more, found it expedient to quit the country. The common account, that Bishop Gardiner was watching for him, and that the Duke of Norfolk, the most powerful subject in the kingdom, and the man who had the most influence with Gardiner, could not protect him, is too absurd to require any particular confutation. The fact that his friend Cheke, by whose patronage he had probably been employed as tutor, had been, to the very end of her brief reign, the clerk of the Lady Jane Grey's council—that Bishop Ridley, who had ordained him, was the person singled out to preach at Paul's Cross, on the first of the two Sundays which occurred in that period, and that the

Duchess of Suffolk, under fear of being called to account by Bishop Gardiner, was obliged to fly the country with imminent peril of her life, would warrant a suspicion that Fox, who seems to have been one of her household, might have been mixed up in some such political matters, (for as yet persecution for religion had not begun,) as might involve him in risk, and include his name in some writs or warrants issued by the lord chancellor or the council. Still more probable it is that he might be in some way implicated in the sedition of Sir Thomas Wyatt, his admiration of whom Fox is at no pains to conceal. And if it were so, it is not improbable that the Duke of Norfolk might connive at, or assist his escape, in consideration of past services to his grandchildren. In fact, it may be doubted whether the queen, or the chancellor, or the duke, or any body else, took any very strict and active measures to keep those who wished to go.

Fox however, for some reason or other, certainly did go; and, as far as appears, he went in the spring of the year 1554. The first landmark of his progress on which we can at all rely, is in the preface to his *Chronicon Ecclesiæ*, (a small octavo volume, the germ of his *Book of Martyrs*,) which is dated at Strasburgh, 31st August, 1554, and contains language which seems to indicate that he had then been there at least two months. This is perhaps the only evidence that exists of his having been at Strasburgh at all. How long he remained there does not appear; but by the 3rd of December in the same year he had joined those English fugitives who had settled at Frankfort on the Mayne. With them he remained until the 31st August, 1555, when, adhering to the more violent party, in the schism which took place at that time, he seceded with it; or to borrow the words used by the author of "*The Troubles of Frankfort*," in recording the fact, "the oppressed Church departed from Frankfort to Basil and Geneva, some staying at Basil, as Maister Fox with other."

At Basil he seems to have been employed in correcting the press for a learned printer named Herbst, or as he chose to call himself, in compliance with the puerile fancy of the times, Oporinus; and in making collections for a greatly enlarged reprint of the work which he had published at Strasburgh. This, however, was not finished when Queen Mary died and her sister succeeded to the throne. Of his family circumstances during this time little is recorded, and perhaps, if John Knox had not said in one of his letters to him, "Salute your wief and doughter hartlie in my name," we should not have known that he ever had a daughter, or any child but the two sons who were as yet unborn.

Fox therefore remained at Basil after most of the English exiles had returned, in order to complete his book; and in the meantime he published a tract entitled "*Germaniæ ad Angliam Gratulatio*," which is dated at Basil, 20th January, 1559. To this tract he annexed a letter to the Duke of Norfolk, (his late pupil, who had been restored in blood, and had succeeded his grandfather in title and estate,) giving him a great deal of good advice, which was probably much wanted, and quite thrown away.

The new work, however, which was a good sized folio, bears the date of August, 1559, and it seems probable that shortly after that time Fox arrived in England. He was kindly received and assisted by the Duke of Norfolk; and on the 25th of January, 1560, he received priest's orders from Grindal, Bishop of London. After this he seems to have retired into Norfolk, where, at the end of that year, his eldest son Samuel was born. Perhaps his home was there, while he spent much of his time in London, superintending the printing of his great work, the "*Actes and Monuments of the Church*," or as it is more commonly called, the "*Book of Martyrs*," in English. It was published in the year 1563, and has been frequently reprinted since. It is due to Fox to state that he seems

to have been employed in making the book rather as a compiler, or editor, than as an historian; and that of the facts which he published, whether belonging to private or public history, he obviously and avowedly had little personal knowledge. He seems to have placed implicit faith in those who supplied him with materials, and that he was sometimes ill informed and misled is certain. Nor is this to be wondered at, when it is considered that so many of the documents with which he was furnished were *ex parte* statements of persons who had suffered, either in their own persons, or in those of their relations or friends.

This is not the place, however, to enter into a criticism of this, the only work by which Fox is now known; or to reckon up the various productions of his pen, which have been long forgotten. With regard to his personal history, it is remarkable that so little can be added of the long period which elapsed after the publication and immediate fame of his great work, in 1563. For more than twenty years after that time he appears to have lived in London, and he was probably much engaged in the revision and the republications of his Martyrology, which was three times reprinted in his life-time. Though, as has been already stated, he received priest's orders from Bishop Grindal, it does not seem certain that he ever held any cure of souls. He appears to have obtained a prebend in the Church of Salisbury in the year 1563, and it is said that when called on by Archbishop Parker to subscribe, he produced a Greek Testament, saying, "To this will I subscribe," adding that he held nothing but this prebend at Salisbury, which if they thought proper to take it from him, he hoped would do them much good. Perhaps we may be allowed to believe that there is not sufficient evidence of this, for it must have been either very inconvenient jesting, or else an attempt at evasion, by offering to do what Papists and Socinians would have done as readily as himself. He is said, how-

ever, after this to have accepted a stall at Durham in the year 1572; and to have resigned after holding it twelve months.

As to his public ministry, perhaps all that is known is to be gathered from two discourses which are printed. One by his friend John Day, in 1570, is intitled "A Sermon of Christ Crucified, preached at Paul's Crosse the Friday before Easter, commonly called Good Friday. Written and dedicated to all such as labour and be heavy laden in conscience, to be read for their spiritual comfort." The other is a Sermon preached at Allhallows, Lombard Street, at the christening of a Jew named Nathanael, on the 1st of April, 1578. Whether Fox exercised any thing like a public ministry among his nonconforming friends during this period does not clearly appear, but numerous anecdotes, traditions, and documents, attest that he lived amid a circle who considered him as little, if at all, less than an inspired, or supernaturally gifted teacher. He seems to have been frequently applied to for advice, consolation, and exorcism; and after his death, which took place on the 18th of April, 1587, his son Samuel set up a monument in the church of St. Giles, Cripplegate, not only "*martyrologo fidelissimo*," but "*thaumaturgo admirabili*," whatever that may mean.

On the whole, he seems to have been a man of kind disposition, very charitable to the poor, a comforter of the afflicted, a great lover of peace, when he could have it in his own way, and perhaps in his elder years glad to have it in any way that it might be had with a safe conscience. He would perhaps have been unknown to fame, but that, simple, credulous, industrious, and prone to write, he was a fit instrument for a party to whose opinions he was warmly and sincerely attached. They made him their drudge, and were content to profit by labours which they had not the justice to reward, or the courage to partake.

FOX, RICHARD.

RICHARD FOX was of humble origin, and born at Ropesley, near Grantham, in Lincolnshire, about the latter end of the reign of king Henry VI. He was educated at Magdalen College, in Oxford, where he greatly distinguished himself; but the plague obliging him to retire from thence, he removed to Pembroke Hall in Cambridge. And when he had staid a competent time there, he went for further improvement to Paris, where he studied divinity and the canon law. In this place he became acquainted with Morton, Bishop of Ely, who had fled thither during the usurpation of Richard III. And Fox was introduced, probably by Bishop Morton, to Henry, Earl of Richmond, who was then meditating a descent upon England, in order to dethrone the Usurper; and, with the rest of the English who were at Paris, he bound himself by oath to take the Earl's part. Richmond accordingly received Dr. Fox into secret familiarity; and having applied to the French king, Charles VIII. for assistance in his intended expedition, but being called away before he could obtain his desire, he left the farther prosecution of this matter to Dr. Fox, whom he thought the fittest man to manage so important an affair. Nor was he deceived in him; for he acted with such industry and prudence, that he soon obtained men and money from the court of France. And after Henry had gained the battle of Bosworth, and in consequence ascended the throne of England, he appointed Dr. Fox to be one of his privy counsellors. About the same time Fox was collated to the prebend of Bishopston, in the Church of Sarum; and in 1486, to the prebend of South Grantham, in the same Church.

In 1487 Dr. Fox was raised to the Bishopric of Exeter, and appointed keeper of the privy seal. He was also made principal secretary of state, and master of St.

Crosse, near Winchester. And the king continually employed him, either in matters of state at home, or in embassies of importance abroad. In 1492 he was translated from Exeter to the Bishopric of Bath and Wells; and in 1494, he was removed to the see of Durham. He was afterwards chosen chancellor of the university of Cambridge, which office he held till 1502; and in 1500 he was translated to the see of Winchester.

Bishop Fox continued to have great weight and influence in all public affairs, during the whole reign of Henry VII., who appointed him in his will one of his executors and particularly recommended him to his son and successor, Henry VIII. Lord Bacon observes, that Bishop Fox was "a wise man, and one that could see through the present to the future." And he also says, that Cardinal Morton and Bishop Fox were "vigilant men and secret, and such as kept watch with the king, (Henry VII.) almost upon all men else. They had been both versed in his affairs before he came to the crown, and were partakers of his adverse fortune." But upon the accession of Henry VIII., Bishop Fox's credit greatly declined at court, though he was instrumental in promoting the rise of Wolsey, in opposition to the Earl of Surrey. However, in 1510, he was sent ambassador to France, in conjunction with the Earl of Surrey and the Bishop of Durham, who concluded a treaty of alliance with Lewis XII. About the same time a sharp dispute arose between him and Archbishop Warham, concerning the extent of the jurisdiction of the prerogative court. The dispute at length grew so high, that an appeal was made to the pope: but it being referred back to the king, he determined it amicably in 1513. This summer he attended the king in his expedition into France, with a large retinue, and was at the taking of Terouenne. And shortly after, in conjunction with Thomas Grey, Marquis of Dorset, he concluded a new treaty with the emperor Maximilian against France. But in 1515, being

no longer able to bear the repeated mortifications he received from Cardinal Wolsey, to whose rise he had greatly contributed, he withdrew in discontent to his own diocese.

In 1522, Bishop Fox founded a free-school at Taunton, in Somersetshire, where he had a fine manor as Bishop of Winchester, and he built a convenient house for the master. He did also the same at Grantham, near the place of his nativity. He had the misfortune to lose his sight about ten years before his decease. However, he attended the parliament in 1523. But Cardinal Wolsey, taking advantage of his infirmities, would fain have persuaded him to resign his Bishopric to him, and to be content with a pension. The old bishop, however, stoutly rejected the advances and insinuations of the cardinal for this purpose. For he directed the messenger, who came from Wolsey with this proposal, to tell his master, "That though, by reason of his blindness he was not able to distinguish white from black, yet he could discern between true and false, right and wrong; and plainly enough saw, without eyes, the malice of that ungrateful man, which he did not see before. That it behoved the cardinal to take care, not to be so blinded with ambition, as not to foresee his own end. He needed not trouble himself with the Bishopric of Winchester, but rather should mind the king's affairs."

He devoted his declining years to works of charity and munificence. At Winchester he covered the choir of the cathedral, the presbytery, and the aisles adjoining, with a vaulted roof, and he new glazed all the windows in that part of the church. He likewise built a handsome wall round the presbytery, on the top of which he placed in leaden coffins the bones of several West Saxon princes and prelates, which had been buried in different parts of the church. These bones were disturbed by the dissenters in the civil wars, but were collected again as well as circumstances would permit, in 1661. His great work,

however, was his noble foundation of Corpus Christi College, Oxford. His first design was, to erect in Oxford a college or seminary for eight monks, members of St. Swithen's priory in Winchester, and professed of the same, with a few secular scholars; for which he obtained a licence in mortmain, dated March 12th, 1512-13. But he altered his design, chiefly, as it is said, through the persuasions of Hugh Oldham, Bishop of Exeter, who thus represented to him. "What, my lord, shall we build houses, and provide livelihoods for a company of buzzing monks, whose end and fall we ourselves may live to see? No, no, it is more meet a great deal, that we should have care to provide for the increase of learning, and for such as by their learning shall do good in the Church and commonwealth." To this Bishop Fox readily yielded, accepting of Bishop Oldham's kind assistance, who contributed no less than 6000 marks towards the building of this college. Having therefore purchased three tenements, called Corner Hall, Nevills Inn, and Nunhall, with some parcels of land adjoining; and having obtained a new licence in mortmain, dated November 26th, 1516; he went on with his new foundation, the charter of which bore date the first of March following.

His last days were spent in prayer and meditation, which at length became almost uninterrupted day or night. He died 14th September, 1528, and was buried in the beautiful chantry he had erected for that purpose in Winchester cathedral.—*Gough. Wood. Godwin.*

FRANCIS OF ASSISI.

This fanatic, who is worshipped by the Church of Rome as a saint, was born at Assisi, in Umbria, in the Ecclesiastical State, in the year 1182. Assisi reckoned amongst its most opulent merchants Peter Bernadone,

his father; and in early life Francis made his father's heart proud, by his uniting with a gay disposition, which made him foremost in every feat of arms, a devoted attention to business. But he was doomed to be disappointed. In a combat with the citizens of Perugia, Francis was taken prisoner; and after a captivity of twelve months, was released, only to encounter a disease, which in the dawn of manhood brought him within view of the gates of death. The dread realities of a future state were forced upon his attention, and he determined to renounce the world, that he might devote himself to the one thing needful. His alms became lavish, his devotions enthusiastic. On one occasion he exchanged dresses with a tattered mendicant, and pressed to his bosom a wretch rendered loathsome by leprosy. There was, on his recovery, an apparent relapse. He for a short time resumed his duties as a soldier, and Francis was seen once more the graceful leader of the civic revels. But amid the revels he was suddenly conscience-stricken, and vowed to live a life of poverty. He declared that he took poverty for his wedded wife, and always spake of himself as the husband of poverty, regarding the whole Franciscan order as their offspring.

But his folly was soon reprov'd. Worshipping in a country church consecrated to the memory of St. Damian, he seemed to hear a voice saying, "Francis, go and prepare my house, which thou seest falling into ruins." What was the man pledged to poverty to do? He quietly went home, stole a horse from his father's stable, then went to his father's warehouse, and stole from thence silks and embroideries, with which he laded the purloined horse, and sold both horse and goods at the neighbouring town of Foligno. Romish casuists admit that this action was only justifiable by the simplicity of his heart; but the system must have been bad which had not instructed him in the ten commandments.

He offered the money to the officiating priest at St. Damian, who cautiously refused to take it. Francis cast the money into the mire, but vowed that the building should be his home until the Divine behest had been fulfilled. His father found him out, and though Francis was twenty-five years old, gave him a sound whipping, and put him into prison in his own house. Francis was set at liberty by his mother during his father's absence from home. Francis returned to St. Damian's, and his father following him thither, insisted that he should either return home, or renounce before the bishop all his share in his inheritance, and all manner of expectations from his family. The son accepted the latter condition with joy, gave his father whatever he had in his pockets, told him he was ready to undergo more blows and chains for the love of Jesus Christ, Whose disciple he desired to be, and cheerfully went with his father before the Bishop of Assisi, to make a legal renunciation of his inheritance in form. Being come into his presence, Francis, impatient of delays, while the instrument was drawing up, made the renunciation by the following extravagant action. He stripped himself of his clothes, and gave them to his father, saying cheerfully and meekly: "Hitherto, I have called you father on earth: but, now, I say with more confidence, Our Father Who art in heaven, in Whom I place all my hope and treasure." By the world, and it would seem, by his father himself, he was regarded as a madman, but the bishop viewed the enthusiasm of the youth with due allowance, and treated him with kindness, causing him to be clothed.

He soon after renewed his vow of poverty, imagining himself warned to do so by God. He begged for and laboured at the restoration of the Church of St. Damian, and when that was put in good repair, he acted in the same manner for the restoration of the neighbouring church of St. Peter; and afterwards for the

Portiuncula. At this time, like George Fox, (*see his life,*) he pretended to the gifts of prophecy and miracles. His Romish biographer says that “when he was begging alms to repair the church of St. Damian, he used to say, ‘Assist me to finish this building; here will one day be a monastery of holy virgins, by whose good fame our Lord will be glorified over the whole Church.’ This was verified in St. Clare, five years after, who inserted this prophecy in her last will and testament. Before this, a man in the Duchy of Spoleto, was afflicted with a horrible running cancer, which had gnawn both his mouth and cheeks in a hideous manner; having, without receiving any benefit, had recourse to all remedies that could be suggested, and made several pilgrimages to Rome for the recovery of his health, he came to Francis, and would have thrown himself at his feet, but the saint prevented him, and kissed his ulcerous sore, which was instantly healed. ‘I know not,’ says Bonaventure, ‘which I ought most to admire, such a kiss, or such a cure.’” Francis devoted himself, with a benevolence which cannot be sufficiently admired, to lepers, the leprosy having been introduced by the crusaders into all the countries bordering on the Mediterranean.

He soon attracted followers, and associating with himself Bernard of Quintavalle, and Peter of Catania, on the 16th of August, 1209, laid the first foundation of the Franciscan order. To these was soon added another fanatic named Egidius. These first joined Francis in his cell at the Portiuncula. The number of his adherents soon increased, and he drew up, in twenty chapters, a rule for his order. He carried his rule to Rome, there to obtain for it the sanction of the pope. The reigning pope was the celebrated politician, Innocent III. He regarded Francis at first as a fanatic and a madman, but on reflection he saw how well fitted for his purposes such a man might be, and how useful such an order, under

the existing state of affairs, might become to the papal interests, and, pretending that he had a dream which decided him upon the subject, he in the year 1210, ordained Francis a deacon, and gave his approbation to the rule which he had drawn up. The crafty pontiff, however, unwilling to commit himself to the experiment, only gave a verbal approbation, which, however, was sufficient for Francis, who was now received as a saint, and returned home in triumph. But here, among his triumphs, we must record his conversion of Clara, or St. Clare. Born to rank and fortune, St. Clare, according to the fanaticism prevalent in that age, had recourse from her early years to ascetic practices. She heard of Francis, and was captivated by the lustre of his piety, and he heard of her, conferred with her, and assisted by him she eloped from her friends. Although a saint, Francis was still deficient in the moral sense. They fled to the Portiuncula, a church which the Benedictines had now given to the Franciscans. He was in his thirtieth, she in her nineteenth year. She was welcomed by the monks and attended by her spiritual guide, and took sanctuary in the neighbouring church of St. Paul, until arrangements could be made for her reception in a convent. Francis, regardless of filial duty and parental authority, induced her two sisters, Agnes and Beatrice, notwithstanding the agony and anger of her father, to follow her in her flight, and to partake of her seclusion. The church of St. Damian became the convent of the order of poor sisters thus established.

It was at first the design of Francis and his associates to study how they might die to the world, living in poverty and solitude, and having no communion with God. But now that he had reached a summit of renown and influence, he imagined that he had a further commission to preach penance by word and deed. He con-

sulted Silvester and Clara, who declared that it was revealed to them that the founder of their order should go forth to preach. And the Franciscans became a preaching order, though the founder was as illiterate as the founder of Quakerism.

He persevered most consistently in his devotion to poverty, though many of his followers soon shewed an inclination to appropriate to themselves some of the comforts of life. He would not permit even his churches to be richly decorated: they were to be low and unadorned. He was continually devising new methods of afflicting and mortifying his body. If any part of his rough habit seemed too soft he sewed it with pack-thread. Unless he was sick he rarely eat anything that was dressed with fire, and when he did he usually put ashes or water upon it. He fasted rigorously eight lents in the year. In the beginning of his conversion, finding himself assailed with violent temptation of concupiscence, he often cast himself into ditches full of snow; once, under a more grievous assault than ordinary, he presently began to discipline himself sharply, then, with great fervour of spirit, he went out of his cell, and rolled himself in the snow; after this, having made seven great heaps of snow, he said to himself: "Imagine these were thy wife and children ready to die of cold, thou must then take great pains to maintain them;" whereupon he set himself again to labour in the cold. By the rigour and fervour with which he, on that occasion, subdued his domestic enemy, he obtained so complete a victory, that he never felt any more assaults; yet he continued always most wary in shunning every occasion of danger, and in treating with women, kept so strict a watch over his eyes, that he scarce knew any woman by sight. It was a usual saying with him, that, "by occasions the strong become weak." To converse too frequently with women and not suffer by it, is as hard as to take fire into one's bosom

and not be burnt: "what has a religious man to do," says he, "to treat with women, unless it be to hear their confessions, or give them necessary spiritual instructions? He that thinks himself secure, is undone; the devil finding somewhat to take hold on, though it be but a hair, raises a dreadful war."

It will be unnecessary to record the miracles he was said to have performed. They were of a character similar to those we have described in the preceding life of Fox; but Francis added to the worship of Christ our God, the worship of the Virgin Mary. In Romish phrase, he had a singular devotion to her whom he chose for the patroness of his order, and in whose honour he fasted from the feast of St. Peter and St. Paul to that of the Romish festival of the assumption. After this festival he fasted forty days and prayed much, out of devotion to the angels, especially the archangel Michael; at All Saints he fasted other forty days. By the Romish writers we are informed that he was endowed with an extraordinary gift of tears; his eyes seemed two fountains of tears, which were almost continually falling from them, insomuch that at length he almost lost his sight; when physicians advised him to repress his tears, for otherwise he would be quite blind, Francis answered: "Brother physician, the spirit hath not received the benefit of light for the flesh, but the flesh for the spirit; we ought not for love of that sight which is common to us and flies, to put an impediment to spiritual sight and celestial comfort." When the physician prescribed that, in order to drain off the humours by an issue, he should be burnt with a hot iron, Francis was very well pleased, because it was a painful operation and a wholesome remedy; when the surgeon was about to apply the searing iron, Francis spoke to the fire, saying: "Brother fire, I beseech thee, burn me gently, that I may be able to endure thee:" he was seared very deep from the ear to the eye-brow, but seemed to feel no pain at all.

At length, finding Europe insufficient for his zeal for the conversion of sinners, he resolved to preach to the Mahometans. With this view he embarked, in the sixth year after his conversion, for Syria, but straightway there arose a tempest, which drove him upon the coast of Dalmatia, and finding no convenience to pass on farther, he was forced to return back again to Ancona. Afterward, in 1214, he set out for Morocco, to preach to the famous Mahometan king, Miramolin, and went on his way with so great fervour and desire of martyrdom, that though he was very weak and much spent, his companion was not able to hold pace with him. But in Spain he was detained by a grievous fit of sickness, and afterwards by important business of his order, and various accidents, so that he could not possibly go into Mauritania. But he wrought several pretended miracles in Spain, and founded there some convents, after which he returned through Languedoc into Italy.

Ten years after the first institution of the order in 1219, Francis held near the Portiuncula, the famous general chapter called the matts, because it was assembled in booths in the fields. Five thousand friars met on the occasion. The growing ambition of the order showed itself in their praying Francis to obtain from the pope a license to preach everywhere, without the leave of the bishops of each diocese. Francis rebuked them, and would not accede to the proposal, but employed the more ambitious spirits by sending them on foreign missions. He reserved for himself the mission to Syria and Egypt, in hopes of obtaining the crown of martyrdom ; but the affairs of his order obliged him to defer his departure for some time.

Innocent III., as we have seen, had approved of his order by word of mouth. Honorius III., who had succeeded him in 1219, had appointed Cardinal Ugolino to the post of protector of the minorite brethren, and approved of their missions. Francis set sail with Illumi-

natus of Reate and other companions from Ancona, and having touched at Cyprus, landed at Acon or Ptolemais in Palestine. The Christian army in the sixth crusade lay at that time before Damiata in Egypt, and the Soldan of Damascus or Syria led a numerous army to the assistance of Meledin, Soldan of Egypt or Babylon; for so he was more commonly called, because he resided at Babylon in Egypt, a city on the Nile, opposite the ruins of Memphis; Grand Cairo rose out of the ruins of this Babylon. Francis, with brother Illuminatus, hastened to the Christian army, and upon his arrival endeavoured to dissuade them from giving the enemy battle, foretelling their defeat. He was not heard, and the Christians were driven back into their trenches with the loss of 6000 men. However, they continued the siege, and took the city on the 5th of November the same year. In the meantime Francis, burning with zeal for the conversion of the Saracens, desired to pass to their camp, fearing no dangers for Christ; he was seized by the scouts of the infidels, to whom he cried out, "I am a Christian, conduct me to your master." Being brought before the Soldan and asked by him his errand, he said with wonderful intrepidity and fervour, "I am sent not by men, but by the most high God, to shew you and your people the way of salvation, by announcing to you the truth of the gospel." The Soldan treated him with the respect which the Asiatics are accustomed to shew to the insane, and invited him to stay with him. Francis replied, "if you and your people will listen to the word of God, I will with joy stay with you; if yet you waver between Christ and Mahomet, cause a great fire to be kindled, and I will go into it with your Imans, (or priests) that you may see which is the true faith." The Soldan answered with a smile, that he did not believe any of his priests would be willing to go into the fire, or to

suffer torments for their religion, and that he could not accept his condition for fear of a sedition. He offered him many presents, which Francis refused. After some days the Soldan, apprehending lest some should be converted by his discourse, and desert to the Christians, sent him, escorted by a strong guard, to their camp before Damiata, saying to him privately, "Pray for me, that God may make known to me the true religion, and conduct me to it."

Francis returned by Palestine into Italy, where he heard with joy that the five missionaries whom he had sent to preach to the Moors, had been crowned with martyrdom in Morocco. But he had the affliction to find that Elias, whom he had left vicar-general of his order, had introduced several novelties and mitigations, and wore himself a habit of finer stuff than the rest, with a longer capuche or hood, and longer sleeves. Francis called such innovators bastard children of his order, and deposed Elias from his office. Resigning the generalship that year, 1220, he caused the virtuous Peter of Cortona, to be chosen minister-general, and after his death, in 1221, Elias to be restored. But Peter, and after him Elias, out of respect for Francis, were only styled vicars-general till his death. He by the sole weight of his authority continued always to direct the government of his order while he lived. In fact, this was only one way in which to conceal from himself his ambition and love of power.

Francis having revised his rule and presented it to Honorius III., it was confirmed by a bull dated the 29th of November, 1223.

In the year 1215, Count Orlando of Cortona bestowed on Francis a secluded and agreeable residence in Mount Alberno, a part of the Apennines, not very far from Capraldoli and Val Umbosa, and built a church there for the friars. The solitude of the valley of Fabriano

pleased Francis so much that he frequently hid himself there. Bonaventura, and other legendary writers of his life, assert that he was frequently raised from the ground in prayer.

The ecstatic termination of the career of Francis is thus described by Bonaventura:—"Francis, the servant and truly faithful minister of Christ Jesus, being in prayer on Monte Laverna, lifting himself to God by the seraphic fervour of his desires, and transforming himself by the movements of a tender and affectionate sympathy for Him Who, in the excess of his love, was willing to be crucified for us, saw, as it were, a seraph, having six shining wings of fire, descend from heaven. This seraph came with a very rapid flight towards Francis; and then he beheld among the wings the figure of a man crucified, who had his hands and feet extended and attached to a cross. Two of the wings covered the head, two were extended for flight, and two veiled the body. Francis seeing this was greatly surprised, and a joy mingled with sadness and grief filled his soul. The presence of Christ, Who showed Himself under the figure of a seraph, in a manner so marvellous, so familiar, caused him an excess of pleasure, but at the grievous spectacle of His crucifixion, his soul was pierced with grief as by a sword. He profoundly wondered that the infirmity of suffering should have appeared under the figure of a seraph, knowing well that it agreed not with his condition of immortality; and he could not comprehend this vision until God made him understand interiorly, that it had been presented to his eyes, to let him know that it was not by the martyrdom of the flesh, but by the quickening of the soul, that he could be entirely transformed into the perfect image and resemblance of Christ crucified. The vision disappearing, left in his soul a seraphic ardour, and marked his body with a figure conformed to that of the crucified, as if his body, like wax, had

received the impression of a seal; for soon the marks of the nails began to appear in his hands and feet, such as he had seen in the image of the God-man crucified. His hands and feet were pierced with nails in the middle: *the heads of the nails, round and black were on the palms of the hands and fore part of the feet. The points of the nails, which were a little long, and which appeared on the other side, were bent backwards on the wound which they made. He also had on his right side a red wound, as if he had been pierced with a lance, which often shed sacred blood on his tunic.*"

Francis is said to have done all he could to conceal this singular favour of heaven from the eyes of men, and for this purpose he ever after covered his hands with his habit, and wore shoes and stockings. That he, a fanatic, though a holy one, imagined that he had these marks is indubitable, but it can only have been from his assurance that his disciples could know the fact, for they could not see what he so carefully concealed. One of the first propagators of the story was Elias, an ambitious and not trust-worthy vicar-general of the order to whom allusion has already been made. The story was early repudiated by the venerable Bishop of Olmutz, who justly considered the miracle derogatory to the Christian religion, irrational, and unnecessary. He was silenced by a papal bull in 1255, the infallible pope asserting that the miracle was a real one. In spite of papal threats, however, the Dominicans represented the whole affair as an imposture, the invention of the new order of Franciscans to raise their credit; but it is now generally believed in the Romish Church; and if Ultra-protestants (*see the life of George Fox,*) on the one hand, lay claim to miraculous powers, we can hardly refuse the same power to Romanists on the other, and we must concede to the latter that they surround their wonder-workers with more of poetic circumstance than the former.

Francis did not long survive this extraordinary miracle; it was probably not an imposture, but the effect of a disordered imagination on his part. He may have fancied that the circumstances just narrated occurred to him, and by such an imagination, his frame, already exhausted by vigils, fastings, and fatigues, would be seriously affected. By the narration of these wonderful events he probably astonished the credulous, while there were not wanting others, as for example, Pope Alexander the IVth, who, in the spirit of an impostor, would encourage the credulity of the weak and sustain a profitable falsehood. There are persons, not only credulous, but who actually encourage themselves in their credulity, thinking it sinful even to seek to ascertain the truth; among Ultra-protestants we find persons believing the miracles of George Fox and others, because they were "holy beings;" and even among members of the Church of England, persons whose religion is rather of the imagination than the heart, try very hard to believe the Romish legends.

Worn out, at all events, Francis was at this time, and he retired to Assisi. At the convent of St. Damian he found a temporary repose under Clara and her poor sisters. For twelve months he was incapacitated for exertion, but in the autumn he began again to act as an itinerant preacher throughout Umbria; and it was during this time that a woman of Bagnarea brought an infant to him that it might be healed. Francis laid his hands on the child and it recovered: that child grew to be a man, and that man Bonaventura, who proved his gratitude by becoming the biographer of Francis, carefully recording all the wonderful circumstances of his life, and working them up into a beautiful fiction.

As death approached Francis was filled with horror: but the dread of death vanished by degrees, under his habitual affiance in the Divine love, and under his no

less habitual affection for those in whom he recognized the image of the Divine nature. Among these was the Lady Jacoba di Settesoli. To her he dictated a letter, earnestly requesting her immediate attendance with a winding-sheet for his body, with tapers for his funeral, and with the cakes which she had been accustomed to provide for him during an illness at Rome. The letter was no sooner written than it was torn; as he expressed his conviction that Jacoba would of her own accord come to him. She did so. The lady Jacoba came and comforted the friend from whom she had received comfort so often herself. But their friendship had been so confidential, that it appears she was unknown to the attendants of Francis, who regarded his words relating to her coming as a prophecy, and looked upon the whole affair with the vague and apprehensive sense of some awful mystery. As an eloquent writer observes: "With no failure of the reverence due to so great a man, it may be reasonably conjectured that he had found in Jacoba that intense and perfect sympathy to which the difference of sex is essential, and which none but the pure in heart have ever entertained."

Francis gave his blessing to his attendants, and bequeathed to Bernard the government of the Franciscan society. He then dictated his last will, in which the rules he had already promulgated were explained and enforced. He recommends his religious brethren always to honour the priests and pastors of the Church as their masters, faithfully to observe their rule, and to work with their hands, not out of desire of gain, but for the sake of example, and to avoid idleness. "If we receive nothing for our work," says he, "let us have recourse to the table of the Lord, the begging of alms from door to door." He ordered that they who knew not how to work should learn some trade. But as even saints may err, Pope Nicholas III. declared that this precept of manual labour

does not regard those who are in holy orders and are employed in preaching.

Francis died in 1226. He was canonized by Gregory IX. in the year 1230. His order soon rose to great splendour, and by the zeal of its members, and the activity with which they employed themselves in discovering and extirpating heretics, and their incessant labours to enforce implicit obedience to the Roman pontiffs, did great service at one time to the Romish cause, although they also damaged that cause by their corruptions at a later period.

Francis was the author of *Sermones breves*, *Collationes Monasticæ*, *Testamentum Fratrum Mionorum*, *Cantica Spiritualia*, *Admonitiones*, *Epistolæ Benedictiones*, which were collected and published at Paris in 1641, by John de la Haye, in one volume, folio.—*Bona-ventura. De Malan. L'Alcoran des Cordeliers. Edinburgh Review.*

BORGIA, FRANCIS DE.

FRANCIS DE BORGIA, Grandee of Spain, Duke of Gandia, and third general of the Jesuits, was born at Gandia, a town in the kingdom of Valencia, in 1510, of an illustrious family. His Father was John de Borgia, Duke of Gandia. One of his family had become pope under the name of Calixtus III.; and he was descended, on the mother's side, from Ferdinand V. His mother, Johanna of Arragon, took great care to give him a religious education; and, when he was old enough, had him instructed in the first elements of the sciences. He was only ten years old when she died, and two years after, his father, being obliged to quit Gandia on account of the troubles which were then beginning in Spain, took him to Sarra-gossa, and placed him under the care of his uncle, Don

John of Arragon, who was archbishop of that place. This prelate undertook to continue the education of his nephew, which he conducted with the greatest care. Francis made rapid progress in secular learning, was very successful in all the exercises suitable to his birth, and, what is more rare, never neglected those pious duties to which he had always been trained. When he was fifteen, his father placed him at court as page to the Infanta Catherine, sister to Charles V.

But when this princess left Spain in 1526, on her marriage with the king of Portugal, the Duke of Gandia, who had higher views for his son, sent him back to his uncle, in order that he might complete his education. The young Don Francis had a strong inclination for the monastic life; but as this was contrary to the views of his friends, he was sent to the court of Charles V. in 1528. Although only eighteen, Don Francis shewed such great qualities, conducted himself with so much wisdom, prudence, and modesty, and knew so well how to unite his duties as a courtier with those which he owed to God, that the emperor and his wife Isabella esteemed him highly.

The Empress Isabella, a woman of great merit, to testify her admiration of his conduct, caused him to marry Eleanor de Castro, a lady of high birth, whom she had brought with her from Portugal, and to whom she was much attached. The emperor also bestowed on him several marks of his favour; he made him master of the horse to the empress, and created him Marquis of Lombay. But his heart was not corrupted by this worldly greatness, he knew how to appreciate it. The death of Maria Henriquery, his grandmother, and of his friend Don Garcilasso de la Vega, (a celebrated Spanish poet, who was killed suddenly in the flower of his age, during an expedition into Provence,) and his own ill health, convinced him more than ever of the

instability of human life ; the death of the Empress Isabella, and the part he had to take at her funeral, also affected him greatly. This princess died during the sitting of the states of Castille, in 1539. Don Francis, as the master of horse, and the marchioness his wife, were ordered to attend the body to Grenada, the place of burial. It was the custom, that at the moment of inhumation, the person who had accompanied the royal corpse, after having opened, and looked into the coffin, should swear that it contained the remains committed to his care. The dreadful state of corruption and putrefaction of the countenance, which, but a short time before, had shone with beauty and majesty, but which now was hardly to be recognized, made a deep impression on Don Francis, and shewed in the strongest colours the nothingness of our nature. He swore that it was the corpse of Isabella, but he swore at the same time to leave the service of an earthly master, and devote himself to One Who is eternal and can never change. It was then that he determined to enter a convent whenever his wife died. But before he accomplished this design he received another mark of the emperor's favour. He was nominated viceroy of Catalonia, and a knight of St. James. His new rank increased his opportunities of doing good, and he availed himself of them. He expelled the brigands who infested the country, saw justice more equally dispensed, founded new schools, and reformed the old ones, and by these means, as well as by his good example, contributed, as much as lay in his power, to the growth of religion and morality among his people.

It was during the time of his residence at Barcelona, as viceroy, that he first became acquainted with father Araos, one of the first of the Jesuits, who came there to preach. He commenced a correspondence with Ignatius, whose letters confirmed him in the good opinion he had formed of that order. His father dying about this time,

he became Duke of Gandia; he begged the emperor's permission to retire from court, which was readily granted, but on condition of his returning.

The emperor wished to make Don Francis controller of the household to the Infanta Maria of Portugal, who was going to marry his son Philip, and the Duchess Eleanor was to have been one of her ladies. But the infanta dying, Don Francis was again at liberty, and he returned to Gandia in 1545. The esteem which he had for the Jesuits induced him to found in this place (the chief town in his duchy,) a college for them, which afterwards became a university, and was the first in which they taught. About this time his wife died, leaving eight children. He felt his loss very deeply, and it determined him to accomplish his vow of becoming a monk. As he had decided upon the order of Jesuits, he wrote to Ignatius and obtained his consent. He was then only thirty-six. He immediately began to put his affairs in order, and provide for his children, occupying himself at the same time with studies suitable to the state into which he was about to enter. As these occupations seemed likely to detain him longer than he wished, Ignatius obtained from the pope two bulls, which authorized Don Francis to remain in the world four years after his profession: accordingly he took the vows. But he did not wait the time fixed by the pope; he went to Rome in 1550. Julius III., who then filled the papal throne, received him with so much kindness, and showed so much esteem for him, that, fearful of being made a cardinal, Borgia hastened back to Spain, and retired to a hermitage, near the little town of Onata, in Biscay. Here he received priest's orders and devoted himself to preaching. But an order from Ignatius brought him into a larger sphere of action; he was sent to preach in the principal towns of Spain and Portugal. This Don Francis did with such zeal that the fruits of his preaching appeared

in all the places he visited. He also went to the different establishments of his order, in the provinces of Spain, in the quality of vicar-general.

When Ignatius died, in 1556, father Francis excused himself from going to Rome for the election of the new general. He was afraid of being himself elected to that office; and even if that were not done, it was highly probable that the pope would force him to accept a cardinal's hat, or some other ecclesiastical dignity.

Charles V. had lately retired to the monastery of St. Just, and he now sent for father Francis, asked his advice on many points, and gave him various commissions. The emperor was much, and justly, prejudiced against the Jesuits, and even tried to persuade Borgia to quit the society. But he was unsuccessful, and Francis destroyed these impressions. When Charles died he nominated him one of his executors, and Borgia pronounced the funeral oration over that great prince. Meanwhile father Lainey had been elected general of the Jesuits, but at the same time he was ordered by the pope to accompany Cardinal Ferrara in his legation to France. Salmeron, his vicar, was also obliged to attend the council of Trent, and Francis was called to take his place.

On the death of Lainey, in 1565, Borgia was elected general, in spite of his dislike of so high an office.

The Jesuits were much advanced under his rule; he founded a noviciate at Rome, multiplied and directed the missions, paid much attention to the method of preaching and teaching, upheld the institutions, and strengthened them by new rules, and put the finishing stroke to this system of administration; while at the same time he contributed greatly to the advancement of science and letters.

Such exertions greatly tried his health, which was very feeble; but, at the desire of the pope, Pius V., he accompanied Cardinal Alexandria on his legation in

France, Spain, and Portugal, to implore the assistance of Christian princes to stop the progress of the Turks. On his return, Borgia became dangerously ill at Ferrara, and was obliged to continue his journey in a litter.

Borgia would have been elevated to the pontificate on the death of Pius V., had not the state of his health prevented it. Cardinal Buon Compagno was elected, and took the name of Gregory XIII.

Father Francis arrived at Rome, but never recovered his health. He expired the night of the 30th Sept., 1574, and was buried by the side of Ignatius and Lainey. His body was exhumed in 1617, and conveyed, by order of his grandson, Cardinal Duke of Lerma, prime minister of Philip III. of Spain, to the church of the Jesuits in Madrid, where it became an object of adoration to the superstitious and ignorant.

Borgia was canonized by Clement IX., in 1671. He wrote several works in Spanish, which have been translated into Latin by Alphonso Deza.—*Lécuy. Biog. Universelle.*

FRANCIS DE PAULA.

FRANCIS DE PAULA, founder of the order of Minims, was so named after a town in Calabria, where he was born, the 27th of May, 1416.

According to the author of the Chronicles of the Minims, his family was illustrious, but much reduced by misfortunes; but the general opinion is, that his parents were of humble origin, and more illustrious by their piety than by their birth.

His father's name was James Martotille, or Martorelle, and his mother's, Vienna of Fuscaldo. They had been married several years without having children; at length,

a son was born, and as they falsely imagined that their prayers had been heard through the intercession of Francis of Assisi, they not only named their child after that dead man, but determined he should enter the Franciscan order.

The child did not oppose their wishes as he grew up ; on the contrary, he manifested from his earliest years a preference for a life of solitude and self-denial. In order to acquit themselves of their vow, Francis' parents took him, when he was twelve years old, to the convent of Cordeliers of St. Mark. He remained there a year, wearing the dress of the Franciscans, and astonishing even the monks by his piety. From that time he renounced the use of linen and meat, and led as mortified a life as the most rigid ascetic. When his parents came to take him from this convent, he desired to be permitted to perform pilgrimages to different shrines, particularly to that of Francis of Assisi, and to the chapel of St. Marie des Anges. They conducted him to these places, and afterwards took him with them to Rome, to the tombs of the apostles. They returned by Spoletta, and visited Mont-Cassin. What he saw of the lives of the monks who lived there, still further inclined him to a solitary life.

When Francis returned to Paula he renounced all that would have been his inheritance, and went to live in a lonely place which belonged to his family. But he found even this too public, for he was frequently disturbed by people, who came from the town, curious to see so youthful an hermit. He therefore chose an habitation near the sea side ; he made a sort of grotto in the rock, and there he gave himself up to his devotions. He slept on the bare rock, and lived on herbs, which he gathered himself, or some coarse food which was occasionally given him by the charitable. When he was only twenty years of age, several persons, touched by his extraordinary

piety, came and put themselves under his direction. He did not think it right to oppose their designs, and they therefore constructed small cells near his grotto, and an oratory, where a neighbouring priest said mass. But as the number of penitents increased, Francis obtained permission from the Archbishop of Cosence, to build a monastery and church.

The whole neighbourhood had been so much edified by their piety, that every one was eager to assist, and the ladies not only contributed money, but even worked with their own hands. The building was, consequently, soon completed, and in 1436 was capable of containing a large number of persons. This was the commencement of the new order established by Francis, under the title of "Hermits of St. Francis." The founder wished humility to be the basis of this new establishment, and adopted the word charity as a devise for it. He added to the three vows common to all monastic institutions a fourth, that of a perpetual lent throughout the year; that is to say, those who took this vow abstained, (except in case of illness,) not only from meat, but also from eggs and milk. Francis imposed still severer rules on himself. He slept on the ground, did not taste food till after sunset, ate no fish, frequently had nothing but bread and water, and that only every other day. Notwithstanding the severity of the rules, many more convents were founded on this plan. There was one at Paterno, and another at Spezzano; and others, not only in Calabria, but in Naples and Sicily.

The wonders which were told of him, and the miracles and predictions which were attributed to him, reached the ears of the pope, Paul II., who sent one of his chamberlains to examine into the truth of the reports.

It was not, however, till after the death of Paul, that Sixtus IV. confirmed the statutes of the new order by a

bull, and named Francis superior general in the year 1474. At the same time he granted permission to found as many colonies as were necessary, and confirmed the exemption allowed by the Archbishop of Cosence to the convents situated in his diocese. The statutes, with a few alterations, were also confirmed by bulls of Innocent VIII., Alexander VI., and Julius II. Alexander changed the name of the order from Hermits of St. Francis to that of Minims, which appeared to him to express better the humility these men professed. Louis XI. of France, who was then dangerously ill, hearing of the extraordinary cures attributed to Francis, thought he might recover his health by his intercession. He sent to beg Francis to come to him, promising great advantages to him and his order. Francis did not judge it necessary to attend to a desire which appeared to him to be dictated by love of life, rather than by a desire of salvation. Louis had recourse to the mediation of the King of Naples, but he was not more successful; when, however, he appealed to Sextus IV., and that pope issued two briefs inviting Francis to satisfy the King of France, he thought he was no longer justified in refusing. He set off, accompanied by his nephew, Andrew d'Alesso, and several of his monks. His fame preceded him and procured for him extraordinary honours. In passing through Naples, "he was," says Commynes, "visited by the king and his children; at Rome by all the cardinals, and had three private audiences of the pope, being seated by him in a fine chair, for three or four hours each time; from thence he went to the king, honoured as though he were pope." That prince, who was very fond of life, awaited his arrival with impatience. He sent the dauphin and the greatest lords of his court to Amboise to meet him. When Francis arrived at Plessis-les-Tours, where Louis lived, that prince threw himself at his feet, beseeching him to pro-

long his days. "The pious hermit," continues Commines, "replied as a wise man ought, and refused the magnificent presents the king offered him." But though he could not lengthen his life, he could teach him how to die. Francis had no less favour in the courts of Louis' successors, Charles VIII. and Louis XII. These princes retained him and his monks in France. Charles VIII. consulted him on all affairs of importance, and wished him to be sponsor to his son; he had a monastery built for him at Plessis-les-Tours, and another at Amboise, and loaded him with honour and respect. Other princes showed great favour to the Minims; Anne of Bretagne gave them her castle of Nigeon near Chaillot, for a monastery. The emperor and the king of Spain were also anxious to have some of this order in their dominions; in Spain they were called Brothers of Victory, in memory of the taking of Malaga from the Moors, which event Francis, as it is pretended, had predicted. At Paris they went by the name of Bons-Hommes, either because the courtiers treated Francis *de bon homme*, or because the Minims had succeeded, at Vincenne, some Grammontains, who went by that name. However that might be, Francis had the pleasure of seeing, before his death, his order spread over Europe. He lived to a great age, in spite of the severities he exercised on himself. He was nearly ninety-two when he fell ill at Plessis-les-Tours, in 1507; he died the 2nd of April, which was Good-Friday that year. He was canonized twelve years after his death by Leo X. The Roman Catholic Church celebrates his feast on the 2nd of April. In 1562 the Huguenots exhumed his body, and after subjecting it to all manner of indignities, burnt it with a large crucifix. It is pretended that some of his bones were saved and given to different churches. The Minims have convents for women; there are two in France, one at Abbeville, and one at Soisson.—*Lécuy. Biog. Universelle.*

FRANCIS DE SALES.

FRANCIS DE SALES, Bishop of Geneva, son of Francis Comte de Sales, and of Frances de Sionas, was born in the castle of Sales, (commune of Thoreus,) in Savoy, April 21st, 1567. His feeble and sickly constitution was gradually strengthened by his mother's care; and having, contrary to the expectation of every one, survived the dangers of childhood, he grew tall and healthy. Great pains were bestowed on his education; and the qualities of his mind and heart were carefully cultivated; the examples of virtue set him by his parents tended much to nourish the good seed which they had sown in his heart. All the histories of Francis of Sales are full of traits of character, which shew a tender and sensitive mind. At the age of six he was sent to the college of La Roche, and afterwards to that of Anneci. He did not there lose any of the religious feeling with which his mother had inspired him; he also showed so great an aptitude for secular learning, that his father conceived the hope that he would rise to great distinction, and therefore sent him to Paris to complete his studies. Before quitting his own country, Francis received ecclesiastical tonsure. He arrived at Paris in 1578, under the care of a prudent and clever priest, and entered a Jesuit college, where he studied rhetoric with great success. When he had completed his course of philosophy, he learnt horsemanship, fencing, dancing, and other accomplishments suitable to his rank; but as he only applied to these exercises to please his parents, he studied at the same time Hebrew, Greek, and positive theology, under Genebrard and Maldonat, professors of great reputation. The great piety which he professed brought him into a great temptation, which would doubtless have been fatal to him, had he not been delivered by his trust in the mercy of God. He was only sixteen when he had com-

pleted his studies ; his father, the Count de Sales, desired him to visit the principal provinces in France, and then to return to the paternal roof. His journey was shortened by the civil war, which was then desolating the country. He arrived, in 1584, at the chateau de Sales, but he again left it to study the law at Padua. The first care of the young Francis was to choose a confessor, and he fixed upon Antoine Possevin, a Jesuit, who seemed to have a presentiment of the future fame of his charge.

One day, when the young student was telling him of his love of theology, the venerable monk earnestly entreated him to cultivate this taste, "because," he said, "God had destined him to preach His word to His rebellious people, and to become the support of the faith in his country ; and he therefore ought to endeavour to render himself fit for so sublime a mission, for science without virtue would be insufficient, or virtue without science." He added, that he knew by experience, in voyages that he had undertaken by order of the pope into the reformed states, that the ignorance of the clergy had greatly contributed to the increase of what he called heresy, among a people fond of liberty. From this time father Possevin directed the studies of Francis de Sales. He explained to him the works of Aquinas, and the controversial writings of Bellarmine, which were then new works. He also gave him lessons in eloquence, in which science he was a great proficient ; but he applied himself most diligently to strengthen his pupil's love of virtue.

In the meantime, the fellow-students of Francis de Sales, jealous of the preference which the professors showed for him, put his courage and principles to proof by frequent attacks, but he knew how to repulse them, without disguise. After these victories, he applied himself, with redoubled ardour, to prayer and self-denial, in order to fortify himself for any future attacks. His anxiety and exertion were so great that they brought

on a violent fever, followed by a dysentery, which was nearly fatal ; but he recovered by degrees and resumed his studies. He took the degree of doctor of civil and canon law very soon after.

In 1591 he began, by his father's order, the tour of Italy. He visited Ferrara and Rome, where he paid less attention to the monuments of the departed greatness of the former masters of the world, than to the churches and catacombs, which may be considered to have been the cradle of the Western Church. The sight of the spot rendered sacred by the blood of martyrs, excited his feelings, and caused him to make a resolution to shed the last drop of his blood in defence of his faith, and in the extirpation of error.

From Rome he went to Lorretto and Ancona. During his stay at Venice he had the happiness of bringing back a young friend of his to the paths of virtue, who possessed, in spite of his former bad habits, many brilliant talents and virtues.

Francis was only six-and-twenty when he returned to his family, preceded by his fame, and many means of increasing it. As soon as he had recovered from the fatigue of his journey he visited Claude de Granier, Bishop of Geneva, a wise man, and a great friend of his father. This prelate, much embarrassed by difficult circumstances, consulted Francis de Sales, and the young man replied with so much wisdom, moderation and eloquence, that the bishop, by a kind of presentiment, considered him, from that time, as his successor, and did all he could to realize his hopes. The Count de Sales wished his son to become a senator of Chamberi, and therefore sent him to that town, in order to be there received as a lawyer. He was received with great *éclat*, and it was thought that, after such a commencement, he would rise to the highest dignities ; vain hopes ! Francis de Sales only obtained the friendship of Antoine Favre, afterwards president of the senate, and this considered

a great deal. When he returned to his parents he informed his tutor, who never left him, of his design of leaving the world and taking orders, and he brought him over to his interests. The Count de Sales wished him to marry a demoiselle de Vergy, of one of the most illustrious families of the province. Francis, without declaring his intention, shewed so much dislike to this plan, that his father was displeased with him. Instead, however, of yielding to the wishes of his parents, he employed the mediation of his cousin, Louis de Sales, monk of Geneva, whose piety was well known. He asked for time to speak to the Count de Sales. In the mean time the office of provost of the cathedral became vacant, and Louis obtained this dignity from the pope, for his cousin; he went to the Count de Sales with the bulls of collation, and informed him of his son's determination.

This unexpected announcement greatly afflicted both his parents; but after some days of reflection their piety prevailed, and they consented to the most painful sacrifice that could have been demanded of them. Francis undertook the office to which he had been appointed, to the satisfaction of the chapter, and above all, to the bishop, who soon admitted him into the inferior orders, the subdiaconate and the diaconate, in spite of the opposition of Francis himself, who did not wish to be raised so soon, alleging his unworthiness. While he was a deacon he preached several times to a numerous audience, and his sermons made a strong impression, even on the protestants who were present.

He was elevated to the priesthood in 1593, after careful preparation, and became, to the town of Anneci and the neighbourhood, an example of piety, meekness, and charity. He instituted about this time, the Brotherhood of the Cross, designed to assist in instructing the poor, comforting and helping the indigent, visiting the prisoners, banishing lawsuits, and other good works, under the superintendence of the clergy. The same year the Duke

of Savoy (Charles Emmanuel I.) who had already wished to nominate him to the senate, renewed his offers ; his parents joined their entreaties ; but to no purpose. Francis persisted in his refusal. In 1594 the Duke of Savoy, wishing to reconcile Chablais and the districts of Gaillard, Ternice, and Gex, to the Romish Church, wrote to the Bishop of Geneva, begging him to send missionaries there. The bishop proposed this enterprise in an assembly of his clergy ; but Francis and Louis de Sales would alone undertake it.

They set off in spite of the representations of their friends and relations, and arrived at the fortress of Alinges, where they were well received by the governor, the Baron d'Hermanéa. This wise soldier gave them valuable information concerning the manners of the people of Chablais, and advised to behave towards them with discretion, gentleness and condescension ; not to tease them with what was not essential ; to avoid all singularity, and all that is inspired by zeal ungoverned by prudence. Francis followed this advice the more readily as it was quite agreeable to his character. He was accustomed to say that " he ought not to be obstinately attached to things indifferent, if his brother regarded them as important." The mission was commenced at Thouon, the capital of the province, after many difficulties thrown in their way by the protestants, and in spite of their menaces, by two priests, assisted by a few Capuchins, and without other arms than the word of God. For a long time no one would listen to Francis ; nevertheless, he went every day to Thouon, through the worst weather and innumerable dangers. The protestants in the garrison of Alinges were less firm. They listened to the words of the missionaries, and were nearly all persuaded to join the Romish Church, their example being influential upon others. This success in making converts to the Church of Rome was such, as to bring in congratulations from all sides. The Duke of Savoy wrote,

and the pope addressed a brief to him, in 1596. Clement VIII., who thought that every thing must yield to Francis de Sales' gentleness and talents, desired him to restore Theodore de Beza to the unity of the Church, at any price. Francis felt the importance of this work; but the Duke of Savoy ordered him to go to Turin, and he obeyed. The audiences he had of this prince respecting the re-establishment of public worship at Chablais, procured him his affection and esteem. On his return to Thouon he took possession, by virtue of the duke's letters patent, of the church of St. Hyppolite, which he had restored, and celebrated mass there on Christmas-day.

The account of his conduct, which he transmitted to the court, was highly approved of, while relations of the Syndics, who had opposed him, only obtained reproaches. When the first excitement caused by the inauguration of the Roman Catholic religion, had subsided, he went several times to Geneva to see Theodore Beza; but he did not find him alone till Easter Tuesday, 1597. This interview did not give him much hope, as may be seen by his letter to Clement VIII., and the answer of that pontiff. It is said that he saw Beza again three times, but was unable to convert him.

The plague breaking out at Annecy that same year, Francis de Sales, though only just recovering from an illness, did not hesitate to devote himself to the care of the sick, but the Bishop of Geneva ordered him to return to Chablais and resume his functions there.

In 1599 Francis obtained from the Duke of Savoy a sort of revocation of the treaty of Nyon, and the expulsion of the Protestant ministers was the consequence. Thus Calvinism was banished from Chablais and the three districts, and the Roman Catholic became by the will of the prince the established religion. Claude de Granier, Bishop of Geneva, to shew his gratitude to Francis de Sales, made him his coadjutor. His friends had great difficulty in persuading him to accept this

dignity ; but they at length overcame his humility, and he set off for Rome, accompanied by the bishop's nephew. The pope received him with great kindness, and granted him bulls for the coadjutorship of Geneva, with the title of Bishop of Nicopolis.

As soon as he had fulfilled his mission, and obtained for the clergy in the diocese of Geneva a discharge from those services toward their bishop, which savoured more of Paganism than Christian liberty, he went to Turin, where he was much annoyed by the orders of St. Lazarus and St. Maurice, who, in spite of the pope's briefs and the Duke of Savoy's vows, would not give up some Roman Catholic property in Chablais, which had been granted to them by Gregory III., while that province was filled with Calvinists. The restitution of this property gained him all hearts, and did much for the Roman Catholic religion.

He had no sooner entered his own country than he was obliged to employ his talents for negociation. Henry IV. had invaded Savoy, and the Swiss and Genevan soldiers in his pay were eager to revenge themselves on the Romanists by ravaging the Chablais. Francis presented a petition, to implore the protection of the king for the Romanists, and it was granted. The Marquis de Vitri even offered to present him to that great monarch, but Francis refused to salute the conqueror of his sovereign. He nevertheless profited by the good will which was shown toward him, to make the visitation of the diocese of Geneva and establish thirty-five parishes. He preached, Lent 1601, at Annecy, when his father died. A short time after he was deputed by the clergy of Geneva to the court of France, for the spiritual interests of the district of Gex, which had just been united to that kingdom by the treaty of Lyons. He was honourably received and appointed to preach in the chapel of the Louvre during Lent. His discourses affected several distinguished Calvinists, and he completed in conversa-

tion what he had, as it were, sketched in the pulpit.

The cardinal Duperron, a good judge in such matters, said, "There is no heretic whom I cannot convince; but God has given the talent of converting to M. de Genève." After Lent, Henry wished him to preach before him. The coadjutor of Geneva acquitted himself so well, that he was pressed to pronounce the funeral oration of the Duke de Mercœur, in the metropolitan Church. "He was invited to all religious meetings," says one of his historians, "no project of devotion was uncommunicated to him, nor any affair for the glory of God undertaken without consulting him."

The king often opened his mind to him, and afterwards said that Francis had never flattered him.

In spite of the purity of his conduct and the uprightness of his heart, some people were wicked enough to accuse him before Henry of wishing to renew the conspiracy of Biron; but Henry refused to believe such an accusation, and would not even allow Francis to justify himself. To avoid further imputations, the coadjutor of Geneva resolved to remove from court. He was but a few days journey from Paris when he received intelligence of the death of Claude de Granier. He hastened onwards to the castle of Sales, where he prepared for his episcopal consecration, which he received in the church of Thoreus, the 8th of December, 1602. What was most required in the diocese of Geneva, was to bring the canons into action. He made regulations which bore the impress of great wisdom. At his first ordination he informed his candidates that he would willingly pardon some faults; but that ignorance would always cause exclusion from holy orders. He visited the Duke of Savoy and the Bishop of Saluces; and some time after he went to Gex, for the re-establishment of the Roman Catholic religion.

The Calvinists are accused of having poisoned the bishop. Happily the physicians perceived it in time

and gave him an antidote; his health was restored, but his constitution was greatly enfeebled. In 1603 he reformed the abbey of Siz, the monks of which were in sad disorder. While he was occupied in this good work he removed to the canton of Frucighi, which had been almost overwhelmed by landslips and avalanches; after having ascertained the extent of the damage, he solicited and obtained from the Duke of Savoy proportionable indemnities. In the Lent of 1604 he preached at Dijon. It was at this time that he formed his friendship with the Baroness de Chantal.

On his return to his diocese he was offered, by Henry IV., a rich abbey, and even a cardinal's hat, if he would reside in France. Francis replied that "God had not made him for high rank."

It was about this time that the senate of Savoy sequestered his worldly goods, because he had opposed the publication of monitories for purely civil affairs. He patiently supported this vexation, only saying that what had happened was most fortunate, as it reminded him that a bishop ought to be entirely spiritual. The magistrates were soon ashamed of their intolerance, and the sequestration was taken off. Francis, who preached during Lent at Chamberry, (1605) had no sooner finished his course than he went to Annecy, which was besieged by the Duke de Nemours, and shut himself up in the city in spite of the prayers of his flock. The Prince of Piedmont arrived soon after and raised the siege. He commenced, toward the end of the year, his pastoral visitation, preceded by his fame, and "signalizing every step by holiness and good works." He corrected vice with firmness; but he used to say that he would rather err from over-kindness than from over-severity. He continued his visitation the next year, on foot without baggage, contented with coarse food and sleeping on straw. In 1606 he, with the president Favre, founded at Annecy an academy for philosophy, theology, jurisprudence, and

the belles lettres, which did much good. The pope, Paul V., consulted Francis about the subjects which were discussed in the congregation at Auxilius. The Bishop of Geneva replied, "That it was much better to apply oneself to making a good use of grace, than raise controversies which have always disturbed the peace of the Church." It is well known that he highly disapproved of that party spirit, which so often leads from hatred of opinions to hatred of persons.

In 1608 a monk accused him before the pope of not being sufficiently strict in forbidding the use of heretical books in his diocese. The prelate had little difficulty in proving that he did all in his power to prevent the circulation of bad works; and that the monk did more harm than good to the Church by his excessive zeal. The pope paid so little attention to this accusation that he addressed two breves to Francis, authorizing him to reform the nunnery of Priets d'Orbe, and appointing him, together with the Bishop of Basle, to decide the difference which had long existed between the courts of Burgogne and the clergy of Franche Comté, concerning some salt-pits.

Francis had greater difficulty in reforming the monastery of St. Catherine and the abbey de Taloire; but he at length succeeded. In 1609, he went to consecrate the Bishop of Belley, Jean Pierre Camus, who became his great friend. Being sent for to Gex, to confer with the Baron de Luy, governor of Burgogne, he found the Rhone had so much overflowed its banks, that it was impossible to cross it any where except at Geneva; and this was a very dangerous road for Francis, on account of the hatred of the Genevese towards him, but he took it nevertheless. The officers on guard asked his name at the gate of the city, Francis replied, "the Bishop of the Diocese." They allowed him to pass without reflection, but when at last they discovered that they might have made this dangerous enemy prisoner, they wrote in

their impotent rage against his name in the register these words, "Qu'il y revienne." This journey, which procured such advantages for the Roman Catholic religion, appeared to the Duke of Savoy to be a plan concerted between Francis and the king of France, to give the Bishop the sovereignty of Geneva. It required all the prelate's prudence to dissipate these suspicions; and they were constantly returning in the mistrustful mind of Charles Emmanuel. The feelings of Francis de Sales received a severe shock by the death of his mother and the assassination of Henry IV. This event afflicted him much; he wrote to his friend Deshayes, the 27th May, "Europe could not witness a more lamentable death than that of the great Henry IV. Who will not acknowledge with you the instability and vanity of human greatness? This Prince, so great in courage, victories, and triumphs; so great in happiness; in a word, great in every sense! Who would not have thought greatness was, as it were, fastened and attached to him, and that having sworn inviolable fidelity, she would have terminated his life by a glorious death, and that such a brilliant life could not end but with the ruin of the East, and destruction of heresy and Mahometanism."

On the 6th of June he instituted the Order of the Annunciation of St. Mary, which was approved of by the pope, and which spread every where with great rapidity. His old friend, Anthony Favre, became president of the Senate of Chambery, and Francis had the happiness of saving the lives of two gentlemen, accused of having assassinated the Duke of Nemours' secretary; and he put the college of Annecy into the hands of the Barnabites. He also established a monastery at Thouon, and gave the Jesuits the colleges of La Roche, Rumile, and Gex.

In 1614 he was earnestly praying for the success of the Christian arms against the Mahometans, and he regretted not having assisted the emperor with money as

well as prayers. At this epoch Francis had nearly lost, in the public opinion, the fruits of a life of virtue, by a horrible calumny. But at the end of three years the author of it took effectual steps to destroy it. Although the number of conversions to Popery, brought about by the Bishop of Geneva, is reckoned by some at 72,000, which must be a monstrous exaggeration, and though there were many distinguished persons among those converted, yet that of the Constable Lesdiguières may be, perhaps, regarded as the most important and the most honourable; it cost Francis three years of anxiety, and he was obliged to preach at Grenoble during two Lents, with this object. In 1618 he obtained leave from the pope to have his brother, John Francis de Sales, consecrated Bishop of Chalcedon, and Coadjutor of Geneva. From that time he gave up the honours of the episcopacy to him, being himself contented with sharing the most laborious and painful duties. Obligated soon afterwards to accompany the Cardinal of Savoy to the court of France, whither he went in order to arrange a marriage between the Princess Christina and the Prince of Piedmont, he received everywhere a most flattering reception, with a sweetness and humility which heightened his virtues; he preached in several churches to large congregations, refused the coadjutorship of Paris, which was offered him by Cardinal Retz, and only accepted the office of high-almoner to the Princess of Piedmont, on conditions which proved his disinterestedness.

On his return to Annecy he presided at a chapter of the Feuillants, and persuaded them to elect a wise and virtuous general, who restored among them the concord which had been banished by turbulent spirits. He also established a reform of the Bernadine monks in 1621. During a visit to Turin, he persuaded the duke to recall a lord, who had only been banished by court intrigue.

The Princess of Piedmont having presented him with a very fine diamond, Francis only accepted it to give to

the poor; he was indeed, as a gentleman of that place said, "more bishop to the indigent of Annecy, than to Geneva." A kind of presentiment of his approaching end made him redouble his good works; at this time, he only lived for the poor and with the poor. His only relaxation was in instructing a poor deaf mute, to whom he succeeded in teaching the great truths of religion, and who, by his care, showed extraordinary intelligence. After Louis XIII. had subdued the Calvinists of Languedoc, he made a voyage to Avignon. The Cardinal of Savoy was sent by his father, the duke, to pay his respects to the king. The Bishop of Geneva was ordered to accompany him. Francis made his will, preached for the last time in his cathedral, and set off for Avignon. Returning to his diocese, he fell ill at Lyons, and died there, the 26th of December, 1622.

He was the author of several works, which are collected in two volumes folio. Of these, the best known are, his Introduction to a Devout Life, and Philo, or a Treatise on the Love of God.—*Labouderie. Marsollier.*

FRANCIS DE XAVIER.—(*See Xavier.*)

FRANTZIUS, WOLFGANG.

WOLFGANG FRANTZIUS was born at Plawen, in Voightland, in 1564. He was professor of divinity at Wittemberg, where he died in 1620. He wrote, *Animalium Historia Sacra*; *Tractatus de Interpretatione Sacrarum Scripturarum*, 4to; *Schola Sacrificiorum Patriarch. Sacra*; *Commentar. in Leviticum. &c.*; and other works.—*Moreri.*

FRA-PAOLO.—(*See Sarpi.*)

FRASSEN, CLAUDE.

CLAUDE FRASSEN, a French monk, was born at Pe-

ronne, in Picardy, in 1620. He was doctor of the Sorbonne, theological professor at Paris, and superior of the Franciscan convent there. He wrote, *Dissertationes Biblicæ*, 2 vols, 4to; *System of Philosophy*, 2 vols, 4to. He died in 1711.—*Moreri*.

FREWEN, ACCEPTED.

ACCEPTED FREWEN was born in Kent in 1589, and educated at Magdalen College, Oxford, of which he became fellow and president. He was chaplain to Charles I. in 1631, was made Dean of Gloucester, and in 1643, Bishop of Lichfield and Coventry. He was translated to York at the Restoration, and died in 1664.—*Wood*.

FRITH, OR FRYTH, JOHN.

JOHN FRITH, or FRYTH, was born at Seven-oaks in Kent, where his father kept an inn, and was educated at King's College, Cambridge, where he so greatly distinguished himself, that when Cardinal Wolsey had formed his new college at Oxford, he was appointed one of the first members of that establishment. About the year 1525 he became acquainted with Tyndale, and by him was won over to Lutheran principles. The little body of learned men at Oxford who began to be aware of the necessity of reformation in the Church, was regarded with no friendly eye by the heads of the university. Frith and others, therefore, found it necessary to retire from the university, and he took refuge upon the Continent in 1528. On his return to England at the end of two years, he was in such a state of destitution, that on his attempting to pass through Reading, he was apprehended and put into the stocks as a vagabond. From this disgraceful situation he was rescued by the school-

master of the town, to whom he made his case known in such elegant Latin as to prove himself what he professed to be, a scholar. From Reading he proceeded to London, and here he was engaged in controversy with the celebrated Sir Thomas More. Simon Fish had attacked the doctrine of purgatory in a work entitled the "Supplication of Beggars," which purported to be an address to the king from certain impotent mendicants, who complained that what the benevolent were induced to give in alms was diverted from the proper object, such as themselves, by the friars, who were able to work, but preferred the easier task of begging. Sir Thomas published, in answer to this tract, "The Supplication of the poor silly souls puling out of Purgatory;" and to this work of the Chancellor's, Frith published a reply. On another occasion also, when Frith, at the request of a friend, had placed on paper his arguments against transubstantiation, he found an opponent in Sir Thomas More, who undertook their refutation.

Frith's honesty and zeal in expressing his opinions, led at last to his apprehension. While he was in the tower upon this charge, he was examined by the king's command, before Archbishop Cranmer; Brandon, Duke of Suffolk; Boleyn, Earl of Wiltshire; Stokesley, Bishop of London; Gardiner, Bishop of Winchester; and the Chancellor Audley. The prisoner maintained that the dogma of transubstantiation was not *de fide*; at the same time he did not condemn those who held the doctrine of a corporeal presence, he only reprobated the prevalent notions respecting propitiatory masses and the worshipping of the sacramental elements. He denied also the Romish figment of purgatory. At length he was brought before an episcopal commission at St. Paul's cathedral, where he was once more, and publicly, interrogated on the subjects of transubstantiation and purgatory, and many efforts were made to persuade, or intimidate him to recant. When he was found, however, to remain unmoved by

arguments or threatenings, and to persist in a declaration that he could not be induced to believe that these were articles of Christian faith, the Bishop of London pronounced sentence of condemnation upon him, as an obstinate heretic, and he was delivered over to the secular power. In pursuance of this sentence a writ was issued for his execution, and he was burnt at Smithfield on the 4th of July, 1533, in the prime of life, not many days after his condemnation, maintaining his fortitude to the last, and charitably extending his forgiveness to a bigoted popish priest, who endeavoured to persuade the people that they ought no more to pray for him than for a dog.

He was an eminent scholar, and well acquainted with the learned languages. His works are, *Treatise of Purgatory*. *Antithesis between Christ and the Pope*. *Letters unto the faithful Followers of Christ's Gospel*, written in the Tower, 1532. *Mirror, or Glass to know thyself*, written in the Tower, 1532. *Mirror, or Looking-glass*, wherein you may behold the Sacrament of Baptism. *Articles*, for which he died, written in Newgate prison, June 23rd, 1533. *Answer to Sir Thomas More's Dialogues concerning Heresies*. *Answer to John Fisher, Bishop of Rochester, &c.*, all which treatises were reprinted at London, 1573, in folio, with the works of Tyndale and Barnes. He also wrote some translations.—*Burnet. Collier. Soames.*

FRUMENTIUS.

FRUMENTIUS, commonly called the Apostle of Ethiopia, was a native of Tyre, whose history is thus narrated by Socrates:—

“Meropius, a Tyrian philosopher, determined to visit the country of the Indians, being stimulated to this by the example of the philosopher Metrodorus, who had previously travelled through that region. Having taken

with him therefore two youths to whom he was related, who were by no means ignorant of the Greek languages, Meropius arrived at that country by ship; and when he had inspected whatever he wished, he touched at a certain place which had a safe harbour, for the purpose of procuring some necessaries. It so happened that the treaty between the Romans and Indians had been violated a little before his arrival. The Indians therefore having seized the philosopher and those who sailed with him, killed them all except his two young kinsmen; but sparing them from compassion for their tender age, they sent them as a gift to the king of the Indians. He being pleased with the personal appearance of the youths, constituted one of them, whose name was Edesius, cup-bearer at his table; to the other, named Frumentius, he entrusted the care of the royal records. The king dying soon after, left them free, the government devolving on his wife and infant son; and the queen seeing her son thus left in his minority, begged the young men to undertake the charge of him, until he should become of adult age. They therefore accepted this commission, and entered on the administration of the kingdom; but the chief authority was in the hands of Frumentius, who began anxiously to enquire whether among the Roman merchants trafficking with that country, there were any Christians to be found: and having discovered some, he informed them who he was, and exhorted them to select some appropriate places for the celebration of Christian worship. In the course of a little while he built a house of prayer; and having instructed some of the Indians in the principles of Christianity, they were admitted to participation in the worship. On the young king's reaching maturity, Frumentius resigned to him the administration of public affairs, in the management of which he had honourably acquitted himself, and besought permission to return to his own country. Both the king and his mother entreated him to remain; but he being

desirous of revisiting his native place, could not be prevailed on, and consequently they both departed. Edesius hastened to Tyre to see his parents and kindred: but Frumentius arriving at Alexandria, related his whole story to Athanasius the bishop, who had but recently been invested with that dignity; and acquainting him with the particulars of his residence abroad, expressed a hope that measures would be taken to convert the Indians to Christianity. He also begged him to send a bishop and clergy there, and by no means to neglect those who might thus be brought to the knowledge of salvation. Athanasius having considered how this could be most profitably effected, requested Frumentius himself to accept the bishopric, declaring that he could appoint no one more suitable than he. He was accordingly ordained, and again returning to India with episcopal authority, became there a preacher of the gospel, and built several *Oratories*: being aided also by divine grace, he performed various miracles, healing diseases both of the souls and bodies of many. Rufinus assures us that he heard these facts from Edesius, who was afterwards inducted into the sacred office at Tyre."—*Socrates*.

FULGENTIUS.

FULGENTIUS was born at Telepta, about the year 464. Gordianus, a senator of Carthage, being forced to fly into Italy for safety, during the persecution of Gensericus, king of the Vandals, had two children, who returned into Africa: and they, being forced away from Carthage, settled at Telepta, a city in the province of Byzacena. One of them was Claudus, the father of St. Fulgentius, who dying unexpectedly, left his young son to the care of his widow. He was properly educated, and became well skilled in the Greek tongue. As soon as he was capable of an employment, he was made procurator or receiver of

the revenues of his province. But this employment displeased him, because of the rigour he was forced to use, for levying the taxes upon the people: and therefore, notwithstanding the tears and dissuasives of his mother, he left the world, and betook himself to a religious life. The incursions of the Moors soon scattered the religious of the monastery where he was; upon which he retired into the country of Sicca, thinking to find there a place of refuge: but he was mistaken; for he met with nothing but stripes and imprisonment. Afterwards he resolved to go into Egypt; but was restrained from that voyage, by Eulalius, Bishop of Syracuse, because the monks of the East had separated from the Catholic Church. He consulted also a bishop of Africa, who had retired into Sicily; and this bishop advised him to return to his own country, after he had made a journey to Rome. King Theodoric was then in the city, when he arrived there, which was in the year 500. After he had paid a visit to the sepulchres of the apostles, he returned to his own country, where he built a monastery.

Africa was then under the dominion of Thrasimond, king of the Vandals, an Arian, and a cruel enemy to the Catholics. He had forbidden to ordain Catholic bishops in the room of those that died: nevertheless, the bishops of Africa were determined to neglect his orders in that particular. Fulgentius knowing this, and fearing lest he should be ordained, hid himself until he understood the consecrations to be over: but when he appeared, the see of Ruspa was vacant, and he was ordained bishop of it, though much against his will, in the year 504. Though become a bishop, he did not change either his habit or manner of living, but used the same austerities and abstinence as before. He still loved the monks, and delighted to retire into a monastery, as often as the business of his episcopal function allowed him time. Afterwards he had the same fate with all the Catholic bishops of Africa, whom king Thrasimond banished into the

Isle of Sardinia. Though he was not the eldest among them, yet they considered him as their head, and made use of his pen and wit upon all occasions. So great was his reputation, that Thrasimond had the curiosity to see and hear him; and having sent for him to Carthage, he proposed to him many difficulties, which Fulgentius solved to his satisfaction: but because he confirmed the Catholics, and converted many Arians, their bishop at Carthage prayed the king to send him back to Sardinia. Thrasimond dying in the year 522, his son Hilderic recalled the Catholic bishops, whereof Fulgentius was one. He returned, to the great joy of his diocese, led a most exemplary life, governed his clergy well, and performed all the offices of a good bishop. He died the last day of the year 529, according to some, or 533, according to others.

This account of Fulgentius is taken from Dupin; a longer and very interesting history is given of him in Fleury, books 30 and 31. Dupin analyses his works; and an account of them is given also by Fleury; some of them are still of value to the practical divine. The best edition of his collected works is that of Paris, 4to, 1684.—*Dupin*.

FERRANDUS, FULGENTIUS.

FULGENTIUS FERRANDUS, a disciple of the preceding, with whom he is frequently confounded, lived in the beginning of the sixth century. He was the author of an Abridgment of the Canons.

FULKE, WILLIAM.

WILLIAM FULKE was born in London, and educated at St. John's College, Cambridge, of which he became fellow

in 1564. He spent six years at Clifford's Inn, but preferred the study of literature to that of the law. He took orders, but being suspected of Puritanism, he was expelled from college. The Earl of Leicester, however, presented him in 1571 to the living of Warley, in Essex, and two years after to Kedington, in Suffolk. He afterwards took his degree of D.D. at Cambridge, and, as chaplain, accompanied the Earl of Lincoln when he went as ambassador to France, and on his return he was made master of Pembroke Hall, and Margaret Professor. He died in 1589.

His works are very numerous; written in Latin and English; levelled chiefly against the papists; and dedicated several of them to Queen Elizabeth and the Earl of Leicester. The most considerable of them is, his Comment upon the Rhemish Testament, printed in 1580, and reprinted in 1601 with this title: "The Text of the New Testament of Jesus Christ, translated out of the vulgar Latin by the Papists of the traiterous Seminarie at Rhemes. With arguments of books, chapters, and annotations, pretending to discover the corruptions of divers translations, and to clear the controversies of these days. Whereunto is added the translation out of the original Greek, commonly used in the Church of England: with a confutation of all such arguments, glosses, and annotations, as contain manifest impiety of heresy, treason, and slander against the Catholic Church of God, and the true teachers thereof, or the translations used in the Church of England. The whole work, perused and enlarged in divers places by the author's own hand before his death, with sundry quotations and authorities out of Holy Scriptures, councils, fathers, and history. More amply than in the former edition." This work was published again in 1617, and 1633, in folio, as it was before.

Mr. James Harvey says of this work: "If the young student would be taught to discover the very sinews of

Popery, and be enabled to give an effectual blow to that complication of errors, I know not a treatise more calculated for the purpose.”—*Fuller. Wood. Brook. Strype.*

FULLER, THOMAS.

THOMAS FULLER, a divine, was born in 1608, at Aldwincle, in Northamptonshire, where his father was rector. He was sent to Queen's College, Cambridge, where his maternal uncle, Davenant, afterwards Bishop of Salisbury, was master. He then removed to Sydney College, of which he was chosen fellow in 1631. That year he obtained a prebend at Salisbury, and was afterwards presented to the living of Broad Windsor, in Dorsetshire, where he married. Upon the loss of his wife, about 1641, he removed to London, and became minister of the Savoy. In 1640 he published his “History of the Holy War:” it was printed at Cambridge in folio. On the 14th of April, 1640, a parliament was called, and then also a convocation sat at Westminster, in King Henry the VIIth's chapel, of which Fuller was a member. He continued at the Savoy to the great satisfaction of his people, and the neighbouring nobility and gentry, labouring all the while in private and in public, to serve the king's interest. To this end, on the anniversary of his majesty's inauguration on the 27th of March, 1642, he preached at Westminster Abbey, on this text, 2 Sam. xix. 30: “Yea, let him take all, so that my Lord the King return in peace:” which sermon being printed, gave great offence to those, who were engaged in the opposition to his majesty, and brought the preacher into no small danger. He soon found that he was to expect nothing less than to be silenced and ejected by the dissenters, now in the ascendant, as others had been; yet he did not desist from proceeding in the same course, till he either was, or thought himself unsettled. This

appears from what he says in the preface to his "Holy State," which was printed in folio that same year at Cambridge.

In April 1643, he joined the king at Oxford, who received him gladly. As his majesty had heard of his extraordinary abilities in the pulpit, he was now desirous of hearing them from it: and accordingly Mr. Fuller preached before his majesty at St. Mary's Church. His fortune upon this occasion was very singular. He had before preached and published a sermon in London, upon the revolutionary proceedings of those who pretended zeal for the reformation of the Church, and he was censured as too hot a royalist; and, now from his sermon at Oxford, he was thought to be too lukewarm: which can only be accounted for from that inflexible principle of moderation in himself, which he would sincerely have inculcated in each party, as the only means of reconciling both. Nevertheless, he resolved to prove his stedfast adherence to the royal cause, by openly trying his fortune under the royal army: and therefore, being recommended to Sir Ralph Hopton in 1643, he was appointed by him to be his chaplain. He was quite at liberty for this, being deprived of all, and having no church to preach in. And now attending the army in its march from place to place, he constantly exercised his duty as chaplain; yet found proper intervals for his beloved studies, which he employed chiefly in making historical collections, and especially in gathering materials for his "Worthies of England."

After the loss of the battle of Cheriton Down, in 1644, he went with his patron, then Lord Hopton, to Basing-House, where he was left with the garrison, and continued there during the siege which followed; and he contributed not a little, by his example and exhortations, to the gallant and successful defence of the fortress. He then retired to Exeter and resumed his studies; and during his residence there he was appointed chaplain to

the infant princess, Henrietta Maria, born in that city in 1643. After the surrender of Exeter, in 1646, he was permitted, by Sir T. Fairfax, the parliament-general, to go to London, where he was chosen lecturer of St. Clement's Church, near Lombard Street, and afterwards of St. Bride's, Fleet Street.

About the year 1648, he was presented to the rectory of Waltham Abbey in Essex, by the Earl of Carlisle, whose chaplain he had just before been made. He spent that and the following year betwixt London and Waltham, employing some engravers to adorn with sculptures, his copious prospect or view of the Holy Land, as from Mount Pisgah; therefore called his "Pisgah-sight of Palestine and the confines thereof, with the history of the Old and New Testament acted thereon," which he published in 1650. It is a handsome folio, embellished with a frontispiece and many other copper-plates, and divided into five books. As for his "Worthies of England," upon which he had expended so much labour, by the death of the king he was disheartened in the further prosecution of it; it seemed indeed as if the proceedings of the parliament had proved a contradiction to the title of it: "for what shall I write, says he, of the Worthies of England, when this horrid act will bring such an infamy upon the whole nation, as will ever cloud and darken all its former, and suppress its future rising glories?" Therefore he was busy till the year last mentioned, in getting out that book and others; and the next year he rather employed himself in publishing some particular lives of religious reformers, martyrs, confessors, bishops, doctors, and other learned divines, foreign and domestic, than in augmenting his said book of English Worthies in general. To this collection, which was done by several hands, as he tells us in the preface, he gave the title of ABEL REDIVIVUS, and published it at London in 4to, 1651.

And now, having lived about twelve years a widower, and being recommended by his noble friends to an ad-

vantageous match, he married a sister of the Viscount Baltinglasse, about the year 1654; and the next year she brought him a son, who, with his half-brother, survived his father. In 1656, he published at London, in folio, "The Church History of Britain, from the birth of Jesus Christ to the year 1648:" to which work are subjoined, *The History of the University of Cambridge since the Conquest*, and *The History of Waltham Abbey in Essex, founded by King Harold*. His Church History was animadverted upon by Dr. Heylin in his *Examen Historicum*, and this drew from Fuller a reply, entitled, *An Appeal of Injured Innocence*, in which he defended himself with so much moderation that the two antagonists were entirely reconciled.

The character of his Church History has been often assailed, and the author accused of inaccuracy and partiality; from these charges he is vindicated by the able editor of the edition of the work lately printed at the university press of Oxford.

In 1658 the living of Cranford, in Middlesex, was bestowed on him, and he removed thither. The Restoration taking place in 1660, he was reinstated in his prebend of Salisbury; and was soon after created D.D. at Cambridge, by royal mandate; appointed chaplain extraordinary to his majesty, and destined for the episcopal bench. This last preferment was prevented by his death, which took place August 15th, 1661. The year after his death was published his principal literary work, *The Worthies of England*, folio; a production valuable alike for the solid information it affords relative to the provincial history of the country, and for the profusion of biographical anecdote and acute observation on men and manners. The great fault of this, as well as of the former compositions of Dr. Fuller, is an elaborate display of quaint conceit, owing perhaps more to the natural disposition of the author than to the taste of the age in which he wrote, when however that species of wit was much admired.

Besides the works mentioned in the course of this memoir, he was the author of several works of a smaller nature: as, 1. Good Thoughts in bad times. 2. Good Thoughts in worse times; these two pieces printed separately, the former in 1645, the latter in 1647, were published together in 1652. He afterwards published in 1660, 3. Mixt Contemplation in better times. 4. Andronicus; or the Unfortunate Politician; London, 1649, 8vo. 5. The Triple Reconciler stating three controversies, viz. "Whether ministers have an exclusive power of barring communicants from the sacrament: whether any person unordained may lawfully preach: and whether the Lord's Prayer ought not to be used by all Christians." 1654, 8vo. 6. The Speech of Birds, also of Flowers, partly moral, partly mystical, 1660, 8vo. He published also a great many sermons, separately and in volumes.—*Life by T. Fuller. Biog. Brit. Peck's Desiderata.*

GAGE, THOMAS.

THOMAS GAGE was born at Haling, in Surrey. He entered into the Dominican order in Spain; after which he was sent as a missionary to the Philippine Islands, but instead of going thither, he settled in Mexico, from whence he came to England in 1637, after an absence of twenty-four years, during which he had forgotten his native language. On examining into his domestic affairs, he found himself unnoticed in his father's will, forgotten by some of his relations, and with difficulty acknowledged by others. After a little time, not being satisfied with respect to some religious doubts which had entered his mind while abroad, and disgusted with the great power of the Papists, he resolved to take another journey to Italy, to "try what better satisfaction he could find for his conscience at Rome in that religion." At Loretto his

conversion from Popery was fixed by proving the fallacy of the miracles attributed to the picture of our Lady there; on which he immediately returned home once more, and preached his recantation sermon at St. Paul's, by order of the Bishop of London. He continued above a year in London, but soon deserted the Church of England, and joining the rebels, he received a living from them, probably that of Deal, in Kent, in the register of which church is an entry of the burials of Mary, daughter, and Mary the wife of "Thomas Gage, parson of Deale, March 21, 1652;" and in the title of his work he is styled, "Preacher of the word of God at Deal." He died a little before the Restoration.

He published his recantation sermon in 1642; a piece entitled, *A Duel fought between a Jesuit and a Dominican*, 4to.; and, *Survey of the West Indies*, folio, 1655, translated into French by order of Colbert, 1676.

GALE, JOHN.

JOHN GALE, a dissenting minister, was born in London in 1680. He studied at Leyden, where, in his nineteenth year, he obtained the degrees of master of arts and doctor of philosophy; on which occasion he published his Thesis. From Leyden he went to Amsterdam, where he studied under Limborch, and contracted an acquaintance with Le Clerc. On the publication of Mr. Wall's *History of Infant Baptism*, he attempted an answer to it, which, while it evinced the presumption of a young man of twenty-seven, displayed some learning and considerable talents. He was afterwards chosen one of the ministers of the Baptist congregation in Barbican. Dr. Gale died in 1721; and after his death, four volumes of his sermons were printed.—*Funeral Sermon by Burroughes*.

GALE, THEOPHILUS.

THEOPHILUS GALE, a Nonconformist, was born in 1628, at King's Teignton in Devonshire, where his father was vicar. He became a commoner of Magdalen College, Oxford, where he took his degrees in arts, and was elected to a fellowship. He apostatized from the Church of England and was chosen minister at Winchester; but lost that situation and his fellowship at the Restoration for not complying with the terms of subscription. He then became tutor to the sons of Lord Whar-ton, and went with them to Caen, and while there contracted a friendship with Bochart. In 1665 he returned to England, and officiated as assistant to Mr. John Rowe, who had a congregation in Holborn. He also conducted a seminary at Newington, where he died in 1677. He published—1. The true idea of Jansenism, 12mo. 2. Theophilus, or a discourse of the saints' amity with God in Christ, 8vo. 3. The Anatomy of Infidelity, 8vo. 4. Idea Theologiæ tam contemplativæ quam activæ, 12mo. 5. Philosophia generalis, 8vo. "The court of the Gentiles," in four parts, 4to, in which he traces all the mythology, philosophy, and philology of the pagans to revelation.—*Calamy*.

GANGANELLI.

JOHN VINCENT ANTHONY GANGANELLI, immortalized as Pope Clement XIV. for the suppression of the Jesuits, was the son of a physician at St. Archangelo, near Rimini, and was born in 1705. He received his early education at Rimini, and at the age of eighteen entered into the order of minor conventual Franciscans at Urbino. He studied philosophy and theology at Pezaro, Recanti, Fano, and Rome; and becoming at length a teacher, he gave

lectures in various colleges of his order, and at the age of thirty-five was called by his superiors to be theological professor in the college of St. Bonaventure at Rome. He attracted the notice of Pope Benedict XIV., who made him counsellor, or consultor, of the holy office.

The confidence that every one had in the superior knowledge of Ganganelli, obliged him to apply himself to studies, which had no connexion with his employments. He had thoroughly to examine the questions treated of in the different congregations, those of the council of Trent, of the Index, of Rites, of the Government of the Church, of the Examination of Bishops: "And not to decide at random," used he to say, "I am so apprehensive of committing a mistake, that I spend three days about what would require one only, whenever my advice is asked on any business of importance."—More than once did the morning surprise him with his pen in his hand, when he thought it was only midnight; and especially while busied in the correction of the oriental books.

His Roman Catholic biographer, Caraccioli, remarks, that Father Ganganelli, giving himself up to such profound studies, had no taste for the direction of souls. He gives proof of this in a letter he wrote to some nuns, who teased him to undertake the care of their consciences. There might possibly be something of vanity in the step they took. More than once have people consulted less their wants, than their self-love, in order to attach to themselves a director, whose name was famous. People are weak enough to imagine, that the reputation of a man of talents is reflected back on those he directs; and to persuade themselves, that by discovering to him their defects, they partake of his virtues.

The refusal of Ganganelli was expressed in these terms: "Ladies and reverend mothers, I have none of the qualifications requisite for being your director. Always lively—sometimes blunt—often absent—perpetually employed, I shall neither have time nor patience to hear you. De-

tach therefore yourselves from me, I beseech you; or I will conclude with making a general confession of all my imperfections, which will convince you, that I am not the guide you stand in need of. The cardinal-vicar is acquainted with some heavenly souls, who will have the patience to weigh seriously your slightest faults, and it is to him you ought to address yourselves. If you love God alone, you will think your rule your best director; and your piety will never be pure, till it be divested of all sensible affections.—A truly religious soul belongs neither to Cephas, nor Apollos, but to Jesus Christ alone.”

Sometime after this letter, he wrote to the Bishop of Perugia, his friend, and concludes thus: “The nuns have at length desisted from troubling me, after sending me perhaps twenty letters. They never would have thought of disturbing my repose, had they known how much I am in love with my cell, my books, and my labour. If ever I quit these I shall be unhappy. I have made a sufficient estimate of the good things of this world, to know that there is none greater, than to dwell with God and with one’s self. You ask me what I am doing? I think, and consider the thoughts which I have hatched, as a little family of my own, which keeps me company. A man is never alone, but when he withdraws from himself, to run into company. I like neither noise nor misanthropy. I would rather laugh alone than be sad.”

In 1759 he was raised to the cardinalate by Clement XIII., whom he succeeded, in May 1769, under the name of Clement XIV., through the influence of the house of Bourbon, managed by the Cardinal de Bernis. Never were the affairs of the Roman see in a more critical state. Portugal was on the eve of choosing a patriarch; France, Spain, and Naples, were all meditating attacks on the papal authority. Venice was proposing to reform its religious communities; and Poland thought of curtailing the privileges of the pope’s nuncio.

Ganganelli began with conciliatory measures, but void of meanness, towards the discontented powers ; and he discontinued the public reading of the bull in Cœna Domini, which was considered offensive to them.

But urged as he was to suppress the Jesuits, he took four years to deliberate on the measure, and the mode of its accomplishment. Clement XIV. was sensible, as he often said himself, “ that the religious orders had degenerated, because it is impossible that fervour should always be kept up to the same degree—that no reformation lasts above a hundred years ;—and that even then, according to the remark of a famous writer, there are seventy years for God, and thirty for the world—that studies were on the decline in cloisters, as well as elsewhere—in a word, that there were too many convents of religious communities, especially in country-places, where dissipation brings with it a multitude of abuses. He however said, he was at the same time convinced, that the total suppression of all the religious orders could not but be prejudicial both to religion and to the state—that monasteries were bulwarks against ignorance and infidelity—and that they had supplied mankind with able writers, when scarce any body else could read.”

It seems probable from this that he contemplated a reformation of the Jesuits, until he found this to be impracticable. After four years of deliberation, the brief for suppressing that order was signed. “ This brief,” says his Roman Catholic biographer, “ is not one of those publications calculated only for a day, and which, when our curiosity is satisfied with reading them once over, are forgotten ; but it is a monument which will subsist throughout generations to come, and hath been seen in different lights, only because men judge of it as they are affected. We identify ourselves, without perceiving it, with the principles we have imbibed in our youth—with the opinions of those whose company we keep—with the ideas of the bodies, whose institute we

embrace—for fear of losing our credit, or of appearing singular: and truth is no more than a chimera, of which we make a jest with impunity. ‘In public,’ said a certain man in place, ‘I speak in favour of the Jesuits; but I am not interiorly a partisan of theirs.’

“Notwithstanding all the precautions the pope had taken not to be deceived, he still distrusted himself: and in order to avoid all reproach, he communicated his brief to some of the most learned among the theologians and cardinals. He carried his attention still farther, and secretly sent it to the potentates interested in the quarrel with the Jesuits; and even to those, who were indifferent with respect to that dispute, to take their advice, and not to expose his own authority to be called in question. A wise precaution, which would have saved Rome a deal of vexation and trouble, had she always followed the same method, before she published her decrees!

“When he had received the answers of the princes, who approved of his resolutions, and promised to have them executed according to their form and tenor, he waited still some time longer: not that he was intimidated by papers posted up, even in his own palace, ‘recommending the holy father to the prayers of the public, as being soon to die,’ but because a thousand different objects presented themselves to his mind.

“He saw that he was going to extinguish an order fruitful in great men, and which had produced, in every climate, literati, missionaries, preachers, men of learning and sanctity—that he was going to cause an immense chasm both in the pulpits and colleges, which it would be very difficult to fill again. Lastly, that he was going to render himself odious to a multitude of people in power, who were prejudiced in favour of the Jesuits, and even to some pious souls, who knowing nothing of them, but their edifying exterior, judged them deserving of a better fate.

“He saw at the same time, that their existence ‘had

caused disturbances almost from the very beginning.'—
 'That the complaints and accusations brought against the society increased more and more every day.'—'That the kings of France, Spain, Portugal, and the two Sicilies had found themselves absolutely obliged to drive them out of their territories, and demand their abolition.'—
 —'That a great number of bishops and others, distinguished for their dignity, learning, and religion, had solicited their suppression.'—'That they could no longer produce those excellent and abundant fruits, which were the design and end of their institution.'

"These are the very words of the brief, without any addition.

"He saw lastly, that they themselves had consented to their own annihilation, when they declared, without any ambiguity, by the mouth of their general, that they rather chose to subsist no longer, as a body, than to undergo any reformation.

"This rash answer was the more surprising, as they knew that the Church itself may be reformed in matters regarding discipline; and they ought to have remembered what Benedict XIV. had said in express terms to their general, Centurioni: 'It is an article of faith that I shall have a successor, but it is not so that you will have one.'

"So true it is, that men of the greatest sense are easily blinded in their own concerns. The credit and reputation which the Jesuits had so long enjoyed, had dazzled their eyes. 'Their misfortune was, that they thought themselves necessary,' said Cardinal Stoppani.

"At last Clement XIV. after having maturely weighed the motives which determined him, with his eyes raised up to heaven, signed the famous brief, which suppresses for ever the Company of Jesus. It bears date the 21st of July, 1773; a day which most certainly will never be forgotten in history. And indeed the title of the brief is:
 FOR AN EVERLASTING MEMORIAL."

The suppression of the Jesuits was succeeded by an

immediate reconciliation with the discontented courts. But the suppressor of the Jesuits had counted the cost, and did not expect long to survive. As his end approached, the fervour of his piety increased, and he sought consolation in the formularies and ordinances of his Church. His last moments are thus described by Caraccioli: "In the presence of the sacred college, the extreme-unction was administered to him, and he ceased not, to the moment of his death (which happened on the 22nd of September, 1774, at seven o'clock in the morning,) to testify his confidence in the divine mercy, and the most perfect resignation to the will of the Almighty. The generals of the Augustins, the Dominicans, the Conventual and Observatin friars recited, according to custom, the prayers for persons in their agony, and Father Marzoni received his last breath.

"Scarce had he expired, when his body turned black, and appeared in a state of putrefaction; and, according to the report of eye-witnesses, upon taking out his bowels, marks of a cruel poison were thought to be discovered.

"Some will not fail to say, that the Jesuits hastened his death; others, that this stroke came from the hand of some grandees, whose glory was eclipsed by the pontificate of Ganganelli; while judicious and disinterested people will accuse nobody, but leave this event under the dark cloud with which it is at present enveloped, till time hath cleared it up."—*Caraccioli*.

GARDINER, STEPHEN.

STEPHEN GARDINER was born at Bury St. Edmunds, in 1483. Of his origin nothing certain is known. The man who passed for his father, occupied a menial situation in the household of Lionel Woodville, Bishop of Salisbury, the brother of Edward the IVth's queen. It was, however, commonly believed that the bishop himself

was young Gardiner's father. These frequent transgressions on the part of ecclesiastical dignitaries, while the law of clerical celibacy was enforced in our Church, ought to be noted by those who would again impose this burden upon us, and by those who look with too partial an eye upon the state of our Church before the Reformation.

He was educated at Trinity Hall, Cambridge, and in 1520 took the degree of L.L.D., having diligently applied himself to the study of the civil and canon law. He soon after became secretary to Cardinal Wolsey. While Gardiner was in this employment, the draught of a treaty of more than common ability, prepared by him, was submitted by Wolsey to the king, who, struck by its masterly character, enquired by whom it was drawn up. Gardiner thus became known to his sovereign, and in 1528 he was sent by his majesty to Rome, to negotiate the affairs of his divorce. Dr. Gardiner had become the master of Trinity Hall, and with him was associated Dr. Fox, of King's College, in the same university of Cambridge. How far these heads of houses were persuaded of the justice of the cause in which they were retained, it is impossible to ascertain; but the way to higher preferment was open before them, and in that broad way they trod. Dr. Gardiner conducted the business with great boldness and success. He obtained a commission determining the matter of the divorce, directed to the Cardinals Wolsey and Campegus, and for a reward he received the thanks of the king and cardinal, as well as an autograph letter from the heartless Anne Boleyn, who contemplated with rapture the ruin of her royal mistress, and her own elevation to the tyrant's bed and throne. Dr. Gardiner was now recalled by the king, who wished to employ him in the Legantine court. On his return, he was made Archdeacon of Norfolk, his patron being Nyx, the Bishop of Norwich, and soon after he was made secretary of state. The attention of Henry, and consequently of his ministers,

was chiefly devoted to the subject of his passion for Anne Boleyn, and his divorce from his pious queen ; and Gardiner and Fox having met with Dr. Cranmer at Waltham Cross, and having been struck with his view of the subject, they introduced that celebrated man to the king, and by him they were soon supplanted in the royal favour.

The disgrace of Wolsey soon followed. Secretary Gardiner was intreated by the cardinal to interfere in his favour with the king ; and he did so with success, as the cardinal received a sum of money, and was restored to the Archbishopric of York. Some writers accuse Dr. Gardiner of having been remiss on the occasion ; it is propable that an ambitious man of the world, for such Gardiner was, an aspiring statesman, would not risk his own favour with the king for his former benefactor, but the result shews that he *did* exert himself in the cause of the cardinal. He seems to have been at least as bold as his rival, Dr. Cranmer, on a similar occasion, when the like service was required of him by Cromwell.

As the head of a house in Cambridge, Gardiner was appointed to procure a declaration from the university in favour of the divorce. It was a difficult task. As an indirect attack upon the papal supremacy, the king's cause was supported by that little body of learned men who desired a reformation in the Church. To these the heads of houses generally, and the majority of churchmen, were strongly opposed. But it is customary for heads of houses in either university, to set an example of obedience to the higher powers ; and Gardiner succeeded, but not without a great struggle. It will be interesting to many of our readers, to learn how these matters were conducted at Cambridge at this time.

February, 1530.

from Cambridge.

To the King's Highness.

"Pleaseth it your highness to be advertised, that arriving here at Cambridge upon Saturday last past at

noon, that same night and Sunday in the morning, we devised with the vice-chancellor, and such other as favour-eth your grace's cause, how, and in what sort to compass and obtain your grace's purpose and intent, wherein we assure your grace, we found much towardness, good-will, and diligence in the vice-chancellor, and Dr. Edmunds ; being as studious to serve your grace as we could wish or desire : nevertheless, there was not so much care, labour, study, and diligence employed on our party by them, ourself, and other, for attaining your grace's purpose, but there was as much done by others, for the let and impeachment of the same ; and as we assembled, they assembled ; as we made friends, they made friends, to let that nothing should pass as in the university's name, wherein the first day they were superiors ; for they had put in the ears of them, by whose voices such things do pass, *multas fabulas*, too tedious to write unto your grace.

“ Upon Sunday at afternoon were assembled, after the manner of the university, all the doctors, bachelors of divinity, and masters of art, being in number almost two hundred : in that congregation we delivered your grace's letters, which were read openly by the vice-chancellor. And for answer to be made unto them first, the vice-chancellor calling apart the doctors, asked their advice and opinion ; whereunto they answered severally as their affections led them, *et res erat in multa confusione*.

“ *Tandem* they were content. Answer should be made to the question by indifferent men : but then they came to exceptions against the Abbot of St. Benet's, who seemed to come for that purpose ; and likewise against Dr. Reppes and Dr. Crome, and also generally against all such as had allowed Dr. Cranmer's book ; inasmuch as they had already declared their opinion ; we said thereunto, that by that reason they might except against all ; for it was lightly, that in a question so notable as this is, every man learned hath said to his friend, as he thinketh in it for the time, but we ought not to judge of any man,

that he setteth more to defend that which he hath once said, than truth afterward known. Finally—the vice-chancellor, because the day was much spent in those altercations, commanding every man to resort to his seat apart, as the manner is in those assemblies, willed every man's mind to be known secretly, whether they would be content with such an order, as he had conceived for answer, to be made by the university to your grace's letters, whereunto that night they would in no wise agree. And forasmuch as it was then dark night, the vice-chancellor continued the congregation till the next day at one of the clock; at which time the vice-chancellor proponed a grace, after the form herein enclosed, and it was first denied: when it was asked again, it was even on both parties, to be denied or granted; and at the last, by the labour of friends, to cause some to depart the house, which were against it, it was obtained in such form, as the schedule herein enclosed purporteth, wherein be two points which we would have left out; but considering, by putting in of them, we allured many, and that indeed they shall not hurt the determination for your grace's part, we were finally content therewith.

“The one point is that where it was first, the *quicquid major pars*, of them that be named, *decreverit*, should be taken for the determination of the university. Now it referred, *ad duas partes*, wherein we suppose shall be no difficulty. The other point is, that your grace's question shall be openly disputed, which we think to be very honourable; and it is agreed amongst us, that in that disputation, shall answer the Abbot of St. Benet's, Dr. Reppes, and I, Mr. Fox, to all such as will object any thing, or reason against the conclusion to be sustained for your grace's part. And because Mr. Doctor Clyss hath said, that he hath somewhat to say concerning the canon law, I, your secretary, shall be adjoined unto them for answer to be made therein.

“In the schedule, which we send unto your grace here-

with, containing the names of those who shall determine your grace's question, all marked with the letter (A), be already of your grace's opinion, by which we trust, and with other good means, to induce and obtain a great part of the rest. Thus we beseech Almighty God to preserve your most noble and royal estate.

Your highness'

Most humble subjects and servants,

STEPHEN GARDINER,
EDWARD FOX."

The labours of the master of Trinity Hall, in the service, not of God, but of the king, were rewarded by several pieces of preferment, and he was consecrated Bishop of Winchester in the year 1531.

In 1533 he sat with Dr. Cranmer, now Archbishop of Canterbury, in the court which pronounced the sentence by which Queen Catherine's marriage was pronounced null and void. The same year also he went as ambassador to the French king at Marseilles, where he was soon followed by the notorious Dr. Bonner. He was sent to watch the interview between the King of France and the pope, for it was suspected that the latter designed some mischief against England. Archbishop Cranmer too, had at this juncture a secret intimation that it was intended to excommunicate him, and to lay his kingdom under an interdict, and therefore Gardiner and Bonner were commissioned both by the king and the archbishop to appeal from the pope to the next general council. Bonner and Gardiner appear not to have been on the best of terms, and there exists a letter in Fox's Acts and Monuments, which describes the conduct of the latter as very bad. But if the letter is genuine, from our knowledge of Bonner's infamous character, and from the style in which it is written, we cannot but suspect that it is an invention of that very wicked man. It is not probable

that the Bishop of Winchester would use the language which Bonner *puts* into his mouth, if indeed by Bonner the letter in Fox was written.

Gardiner was not won to Popery by his interview with the pope, for on his return to England, he not only with the other bishops acknowledged the royal supremacy, but defended the Reformation so far in his book, *De Vera Obedientia*. To this piece Bonner supplied a preface, and the fact that he thus freely co-operated with Gardiner throws suspicion on the letter just alluded to. The preface is coarse and sycophantic, the pope is loaded with abuse, while the king and the Bishop of Winchester are immeasurably extolled. As Gardiner was more of a politician than a divine, the value of the work is not great.

Hitherto Gardiner had proceeded with the reforming party; but he was not a man to act a second part, and being led by personal feelings to oppose the archbishop, he was soon at the head of a party against him. In 1535 the archbishop began a provincial visitation, and sent a monition to the Bishop of Winchester that he intended to visit his diocese. The Bishop of Winchester was not willing to yield canonical obedience to his grace, and betrayed the spirit of a lawyer rather than a divine, in endeavouring to excite the odium of the king against the archbishop for retaining his ancient title *Totius Angliæ Primas*. He pretended to think that this detracted from the royal supremacy. In the following year we find him opposing the archbishop in convocation, and particularly in his attempt to obtain an authorised English version of Scripture.

He was sent again on an embassy to France, where he procured the removal of Reginald Pole, then Dean of Exeter, from the French dominions. In 1538 he went in the same capacity to the German diet at Ratisbon, where, his politics having undergone a change, he was suspected of holding a secret correspondence with the pope.

On his return to England he was engaged with Cranmer in prosecuting Lambert for the Zuinglian heresy. But there is no reason to suppose that in this he acted more cruelly than Cranmer, though as a courtier and a statesman he suggested to the king, already willing, to conduct the examination himself.

It was by the influence of the Bishop of Winchester, now at the head of a party supporting the royal supremacy and the independence of the Church of England, but opposed to further innovations, that the act of the six articles, commonly called the bloody statute, was passed; of this statute an account is given in the life of Cranmer. This was a great triumph to the conservative party, and a sad affliction to the reformers.

Soon after this the Bishop of Winchester incurred the censure of protestants by the following circumstance. The bishop had preached at St. Paul's Cross in Lent, and led by the gospel of the day, he descanted upon our Lord's temptation: "The devil," he said, "upon that mysterious occasion, quoting the psalmist's words, instigated Jesus to cast himself down forwards: now the great enemy of souls, though still citing Scripture, incites men to cast themselves backwards: he says, Go back from fasting, go back from praying, go back from confession, go back from penance. Formerly the devil, envying man the felicity of good works, contrived to have pardons brought from Rome, a kind of merchandise which was retailed by his agents the friars. But now that these traffickers and their trumpery are all clean got rid of, he hath raised up the new teachers, who tell you that there is no need of works; only believe, and live as merrily as you list, you will come to heaven at last."

On the third Sunday in Lent, Dr. Barnes attacked the bishop in the most indecorous manner, and with that vulgar buffoonery for which Exeter Hall is still distinguished. The bishop very naturally and properly complained to the king of the treatment he had received.

After a conference between Barnes and the king, and a discussion between him and the Bishop of Winchester, the king commanded Dr. Barnes to preach one of the Spital sermons, and to renounce such of his opinions as were deemed to be erroneous. The same injunction was laid upon two other popular preachers, Garret and Jerome; the first, an Oxford man, having a cure in the city, the latter vicar of Stepney. Instead of renouncing what the rulers of the Church of England at that time deemed the errors of the reforming party, they reiterated their assertions, and in the event they were condemned to the stake, to which they were drawn with certain other persons who had erred in the opposite extreme: Romanists who had opposed the royal supremacy, and were on that account hanged, drawn, and quartered. Dr. Barnes suffered with great constancy, and prayed for those who had caused his death, whoever they might be; a prayer in which he included Bishop Gardiner. “And Dr. Stephen, Bishop of Winchester that now is, *if* he has sought and wrought this my death, either by word or deed, I pray God forgive him.” Whether ultra-protestant historians go not too far in inferring from this that the bishop was more concerned than other members of what would now perhaps be styled a board of heresy, the reader will decide. It is certainly a proof that the bishop had considerable influence with the king, since none were safe but those who clearly trod the *via media*, in which Bishop Gardiner supposed that he had hit the golden mean;—Protestants were condemned, as we have seen, for false doctrine, Papists for denying the supremacy of the king, Gardiner, who avoided either extreme, supposed himself most probably a true Catholic, though we know that such he was not.

That the Bishop of Winchester was not unpopular with the churchmen of his day, may be gathered from the fact of his being elected chancellor of Cambridge, in 1540. It was thought perhaps that such a man was

most calculated to put a stop to the excesses to which some of the learned men of the university, who desired a reformation, were hurrying; while it was known that if attached to Romish doctrines he was equally zealous for the royal supremacy, and so no Papist. He soon was involved in a controversy with Sir John Cheke on the proper method of pronouncing Greek, and though Sir John was in the right, he compelled him to be silent, by that exercise of irresponsible power, with which the heads of our universities are properly invested, but which, as in this case, is not always exercised with discretion and justice.

Bishop Gardiner, with other prelates, including Archbishop Cranmer, took a disgraceful part in furthering the wishes of the king for disannulling his marriage with Ann of Cleves. The pre-contract between her and the Duke of Lorraine was alleged by the Bishop of Winchester.

But Gardiner's craft as a statesman is perhaps more conspicuous in his endeavour to supersede the English translation of the bible in convocation, by proposing the retention of a certain number of Latin words. His object was clearly that of evasion, and to keep the people in ignorance. The design of Gardiner was to check the Reformation. But in his present attempt he failed. But though he failed in convocation, he succeeded in parliament, where he obtained an act by which the English bible was permitted only to persons of certain prescribed ranks.

The Bishop of Winchester was now the head of the anti-reformation party, and the decided opponent of what was called the new learning—a strict conservative. He strongly enforced the six articles, under which statute he prosecuted several persons, and at last designed the ruin of the Archbishop of Canterbury, Cranmer himself. But in all his attempts to ruin Cranmer he failed. He certainly seems to have resorted to the most base artifices in plotting against the archbishop, and he employed one

Dr. Loudon in this iniquitous affair, a man who was afterwards convicted of perjury. By means of intercepted letters, some from Gardiner, and others from this man. Loudon, the scheme was discovered; and the king being thoroughly convinced of its malevolence, it was crushed. And as to the Bishop of Winchester, from this time he lost much of that favour with the king, which he had before enjoyed.

In 1544 he was involved in some danger through his secretary, German Gardiner. This young man, who enjoyed the prelate's confidence, was condemned and executed for denying the royal supremacy. The Bishop of Winchester was suspected by the king, whose suspicions were encouraged by the reforming party, of entertaining opinions similar to those of his secretary, and he only saved himself by the most abject submission.

In 1545, while the Bishop of Winchester was employed in Flanders, in soliciting a league between the emperor, the French king, and the king of England, the Archbishop of Canterbury and the reformers, endeavoured to procure the abolition of certain superstitions; but the Bishop of Winchester was too watchful a minister to be circumvented, and he persuaded the king that the success of his mission depended upon there being no innovations in religion.

On his return from Flanders, the Bishop of Winchester, now the chief minister of the crown, set on foot various prosecutions under the bloody statute, or the statute of six articles; one of these prosecutions was conducted in a manner peculiarly infamous; Ann Askew, a lady of family, and of unblemished life, was tortured on the rack,—Lord Chancellor Wriothesley actually drawing the rack himself. As this anecdote is barely related by the historians it is scarcely credible; it is therefore necessary to remark that Ann Askew was a friend of the queen, and Catharine Parr was known to be unfriendly to the ministry. It was hoped, therefore, to compel Ann Askew

to implicate her mistress. The heroic woman remained firm to the last, and was burnt for heresy. It is impossible to acquit the Bishop of Winchester of an awful share in this great crime, even if we admit that the cruelty of Wriothesley urged him on beyond the intentions of the other ministers. Bishop Gardiner always expressed, and seems to have had a great respect for the law, in which he was deeply read, and he knew that having recourse to the rack was contrary to the law. But to what courses will not the ambition of statesmen lead them! The continuation of a conservative ministry seemed to depend upon the queen's removal, who was a decided reformer, and whose influence over the aged king was increasing. By her hasty marriage after the king's death she was evidently not a woman of a high tone of mind, but she took up the opinions of the new school; and with some pretensions to learning, she was accustomed to maintain them, as we gather, from what she afterwards stated herself, half in sport before the king. Availing himself of an occasional indiscretion on her part, and some irritation against her on the part of the king, the Bishop of Winchester had almost effected her ruin. But the queen, who discovered the plot, was so alarmed as to bring on a violent and dangerous illness, which so affected the king, that with a little prudence on the queen's part, who was not ambitious of martyrdom, a reconciliation ensued. From this time the king took a great dislike to his conservative ministers, and especially to their chief, the Bishop of Winchester, although he had not energy left to replace them.

Hence the Bishop of Winchester, when the king's will was again drawn out, was no longer mentioned as one of the executors, and consequently, when in January, 1547, king Henry died, the power of the Bishop of Winchester ceased.

The reformers obtained, with the accession of Edward; the administration of affairs; and Archbishop Cranmer

endeavoured, but in vain, to bring the Bishop of Winchester to a concurrence, or at least an acquiescence in their measures. But the bishop remained firm to his principles. Viewing the subject rather as a politician than a divine, he dreaded the movement, lest it should involve the country in trouble; and we may fairly suppose that as a conservative, he dreaded yet more the avarice of the lay reformers, and even we may say of some among the more pious of the clergy, since Cranmer enriched his family by the spoils of the Church. He saw the institutions of the country to be in danger, and the very existence of the established Church to be in peril, and he expressed himself resolutely against all innovation, protesting against all change during the king's minority. However great were the offences of the Bishop of Winchester, and however bad his character as a divine, he at this time stood forth as a bold, courageous, and consistent conservative.

The Bishop of Winchester perceived that his whole influence would depend on his placing himself at the head of that large party, who on religious grounds were opposed to the movement, and he seized the first opportunity which occurred of declaring his sentiments. On Ash-Wednesday, the celebrated Dr. Ridley preached against the use of images, as instruments of devotion, and of holy water, as a means of repelling devils. To this sermon the Bishop of Winchester replied in a letter, such as might be expected from a man of his distinguished powers of mind, but with insufficient arguments, as the badness of the cause implies.

The popular feeling was now beginning in many places to show itself in favour of the Reformation, and Bishop Gardiner, a staunch conservative of the time, foresaw, if we may adapt to the circumstances modern phrases, whiggery passing into radicalism. He was in his own diocese annoyed by the populace, who destroyed the images, and he wrote a very powerful letter on the sub-

ject to the protector Somerset. He justly complained of popular rhymes, in which he was himself lampooned, and the feast of Lent decried. His remonstrances were not attended to, and he did not perhaps expect it to be otherwise.

In 1547, a royal visitation was appointed by the reforming government; the powers of the visitors were very extensive, and the jurisdiction of the bishops was inhibited. The act, in itself tyrannical, and contrary to the canons of the Church of England, was rendered still more irregular, because the visitors before whom the bishops were cited, were most of them laymen. Certain injunctions were delivered by the visitors, to which, in themselves, there is but little to object. None were allowed to preach but those who had a royal license, and the royal license was extended to those only who held the opinions of the reformers; a proceeding which would not in these days be considered liberal, especially in a party contending for liberty. The last part of the bidding prayer, differing from what is at present used, runs thus: "You shall pray for them that are departed out of this world in the faith of Christ, that they with us, and we with them, at the day of judgment, may rest both in body and soul."

To the visitation, the Bishop of Winchester objected, as unnecessary and inexpedient; to the injunctions he was opposed on other grounds; and he also found fault with the doctrine of some of the homilies, lately published under the auspices of the archbishop. It was a great object with the government to secure, at least, the silence of such a man as the Bishop of Winchester; and Sir John Godsalue, one of the visitors, and a personal friend of his lordship, ventured to urge him to be discreet, lest he should ruin himself and lose his bishopric. To this the prelate returned a noble answer, one of the most striking letters in our language, to which even Burnet, the most bitter of historians, when speaking of parties differing from him in sentiment, accords the meed of his praise.

This was indeed the golden period of Dr. Gardiner's life. He maintained his principles with firmness and dignity. He asked for and obtained permission to detail his objections to the proposed measures before the council, but he did not leave the country before he had given orders for the respectful reception of the visitors; and to the clergy who consulted him, he counselled obedience to the injunctions likely to be imposed. After arguing before the council, he was required to state his intentions respecting the injunctions, and when he said that he would receive them so far as the laws of God and the king should bind him, the answer was represented as evasive. He then offered to spend the three weeks which would elapse before the visitation of his own diocese at Oxford, and after a disputation there on the points at issue, to abide by its result. When this offer was refused, he requested leave to remain at his town house, and there to discuss with some divines of eminence the doctrines upon which he differed with the council. But the reforming party would come to no compromise; they insisted on his receiving the injunctions without qualification, or being committed to custody. Necessity, so often the plea of men in power, was doubtless the plea urged by the reformers on the present occasion. The Bishop of Winchester had conducted himself throughout the proceedings with dignity and composure. He professed to be open to conviction, but readily admitted that he had uttered to others the opinions he expressed to the board. He remarked on the hardship of committing a man to prison for talking of the manner he intended to act upon an occasion not yet arrived; but as the council had decreed otherwise, he submitted with magnanimity, and was committed to the Fleet.

Never was the Bishop of Winchester in so proud a situation as that which he now occupied; a confessor for what he deemed to be the cause of truth, and the persecuted leader of a party which, though rapidly sinking in

political influence, was still dear to a majority of the people. If Gardiner had died at this time, he would have been handed down in the page of history as a great man.

The bishop continued in prison until the 8th of January, when parliament had broken up, that is to say, the government kept in prison the leader of the opposition until they had carried all their measures. As Gardiner was a politician, and not a person under the strong impulses of religion, he was not likely to be hurried into excesses, and on being liberated, he conducted himself with great discretion: he professed his willingness to be guided by the conduct of his episcopal brethren, and as to the homilies, though he still objected to the one on justification, he admitted the general soundness of their doctrine. He returned to his diocese, and though still at the head of the Romish party in our Church, both by his precept and example, induced the clergy to acquiesce in those changes which were now enjoined, and which he knew infringed not any principle of the Church.

But although this is admitted by all the historians, a report, whether true or not, in 1548 reached the council, of his having armed his servants, and conducted himself in other respects contumaciously, and before the council he was summoned again. On this occasion, the Bishop of Winchester, the head of the Romish party in the Church of England, and consequently a man of immense influence, still conducted himself with dignity, and in a conciliatory temper. Having clearly vindicated himself from the charges brought against him, he was at last directed to preach a written sermon before the king, according to the tenour of two papers which were produced by Cecil. Gardiner expressed his readiness to preach, and also to comment upon most of the subjects recommended to him, but he refused to write his sermon, or hand it over to previous inspection. The government seems to have felt intense anxiety as to this sermon, and

many were the messages sent to the bishop, who seems to have been determined to offer as it were the ultimatum of the Romish party in our Church, to offer certain compromises, but to make a principle by which they were determined to abide. The sermon was delivered on the feast of St. Peter and St. Paul, the 29th of June: he admitted that the papal supremacy was justly abolished; that monasteries and chantries were properly suppressed; that the king's proceedings had hitherto been unexceptionable; that, all things considered, it was as well to remove images, though with proper caution they might be retained; that masses satisfactory, having become so very numerous, were better put down; that the new communion service was worthy of commendation; that the admission of the laity to the sacramental cup was a proper measure; but transubstantiation he would not give up; on the contrary, he defended it at considerable length; and what gave more offence to the political reformers, as to the authority vested in a minor king the sermon was silent. The sermon was listened to with intense interest, the reforming party cheering at the concessions, the Romish party sending counter cheers when he brought forward the doctrine of transubstantiation, which was used ever afterwards as the test of Romanism.

For this sermon the bishop was committed to the Tower! And he remained in prison during the whole of this reign. In 1550 he published an answer to Archbishop Cranmer's "Defence of the True and Catholic Doctrine of the Sacrament of the Body and Blood of our Saviour Christ." But the early studies of the Bishop of Winchester had been directed to law rather than divinity, and thus his work was a failure. He was well employed during his imprisonment in composing a variety of Latin poems, and by translating into verse several passages in the books of Ecclesiastes, Wisdom, Job, and other parts of the Old Testament. In the same year he was most unjustly and iniquitously deprived of his bishopric

by a commission, over which Cranmer presided. Although Dr. Poynt was appointed his successor, he was only allowed a pension of two thousand marks, the estates of the see being seized by the greedy reformers of the court. The disgraceful rapacity of the reformers has cast a shade over the motives of most of the laymen who promoted the Reformation, and in this instance a thirst for the spoil may have rendered the courtiers the more eager for his condemnation.

By the death of Edward, and the accession of Mary, Bishop Gardiner was restored to his episcopal rights, and to political power. And now the most disgraceful part of his career commences. He was created chancellor, and was the chief minister of the crown. He had hitherto been willing to make concessions, but the reforming principles had run to such an extreme, that he was now anxious to retrace some of the steps that had been taken,—a very serious proceeding, such as seldom succeeds. The bishop wished to proceed with greater caution in retracing past steps, than the more honest zeal of the queen would allow. Both parliament and convocation, the latter of which is said to have been packed, were quite prepared; the former to repeal the religious statutes of the last reign, and the latter to assert the doctrine of transubstantiation. The Romish party was once again, and for the last time, in the ascendant in our Church. The Bishop of Winchester acceded now to the papal supremacy. Cardinal Pole became Archbishop of Canterbury, and reconciled England to the see of Rome. And under Gardiner's administration the laws were put in force against all who did not conform to the prevailing Romanism. And as chancellor, many of the visitors were brought before him; and it must be confessed that on these occasions he lost that dignity of character which he maintained under the pressure of adversity; he frequently betrayed a malicious and revengeful spirit. But while the chancellor was engaged in upholding the politic interests of the queen,

and prosecuting the Protestants, his physical strength began to fail. His mortal seizure is said by some to have been suppression of urine; by others a violent attack of the gout. His bodily sufferings were great, his mental anguish greater. To religion the mind of Gardiner had been turned, although throughout his life religion was regarded by him with the eye of the politician; he now began to see the nothingness of every thing except religion. The indignation of his Protestant contemporaries, has certainly exaggerated his moral defects, but still he had been merely a politician, and this was an awful thought to an ecclesiastic just passing into eternity. "Alas!" he said, "like Peter I have erred, but I have not like Peter gone out and wept bitterly." He died at Westminster, on the 12th of November, 1555.—*Strype. Burnet. Collier. Soames. Heylin. Dod.*

GASTRELL, FRANCIS.

FRANCIS GASTRELL was born at Slapton, in Northamptonshire, about 1662, and educated at Westminster School, and Christ Church, Oxford. He was preacher at Lincoln's Inn, and Boyle's lecturer, and distinguished himself not only by his eloquence in the pulpit, but by his writings in defence of the Christian religion. In 1700 he took his degree of D.D., and became chaplain to Harley, speaker of the house of commons, and in 1702 he was appointed canon of Christ Church, Oxford. In 1711 he was chaplain to the queen, and in 1714 he was raised to the see of Chester, with permission to retain his canonry; but he resigned his preachiership at Lincoln's Inn.

He was strongly opposed to the tyrannical proceedings of the whig ministry of George I., and warmly vindicated the university of Oxford, when it was attacked for a pretended riot on the birth day of the Prince of Wales, in 1717.

As Bishop of Chester he was involved in a very remarkable contest with the Archbishop of Canterbury, about the force and quality of the degrees granted in virtue of his metropolitical power. The occasion was this. The presentation to the place of warden of the collegiate-church of Manchester in Lancashire pertaining to the crown, George I. nominated thereto Mr. Samuel Peploe, vicar of Preston in the same county. But that gentleman, being then only master of arts, found himself obliged by the charter of the college, to take the degree of bachelor of divinity, as a necessary qualification to hold the wardenship. To that end having been bred at Oxford, where he had taken his former degrees, he went thither in order to obtain this, and had actually prepared the best part of his exercise for that purpose, when he was called to Lambeth, and there created bachelor of divinity, by the archbishop, who, under the influence of party spirit, thought the university ought, in respect to the royal nomination, to dispense with the usual exercise. With this title, he applied to Dr. Gastrel, in whose diocese the church of Manchester then lay, for institution. But the bishop being persuaded, that his degree was not a sufficient qualification in this case, refused to admit him; and observed to him, that being in all respects qualified to take his degree regularly in the university, he might proceed that way without any danger of being denied, and that, if he desired any favour usually shown to other persons, he would endeavour to obtain it for him, and did not doubt but the university would grant it. On the other hand, Mr. Peploe insisted on his qualification by the archbishop, and had recourse to the court of king's bench, where sentence was given in his favour. Hereupon, Dr. Gastrel, in his own vindication, published "The Bishop of Chester's case, with relation to the wardenship of Manchester. In which is shown, that no other degrees, but such as are taken in the university, can be deemed legal qualifications for any ecclesiastical

preferment in England." This was printed at Oxford, and that university, March 22, 1720, decreed in a full convocation, that solemn thanks should be returned to the bishop, for his having so fully asserted the rights, privileges, and dignities, belonging to the university degrees in this book. The dispute was carried on with great warmth, and among other things, there passed some letters between the bishop and Dr. Gibson, afterwards Bishop of London, who threatened our author with being called to an account for his conduct by the archbishop; but in answer thereto, he declared that he feared nothing that could happen to him in this world, and as to the account which was to be made in the next, he believed he stood as good a chance as his adversaries.

This affair was scarcely concluded, when the prosecution commenced against Dr. Francis Atterbury, Bishop of Rochester. Our author never liked the haughty temper of that prelate, and had always opposed his arbitrary attempts while dean of Christ Church. Yet being satisfied in his conscience, that the proceedings in parliament against him were conducted in a tyrannical temper, and with too much violence, he opposed them with great resolution, and when the bill for inflicting pains and penalties upon his old schoolfellow and collegian was before the house of lords, he spoke against it with all the earnestness and warmth that was natural to his temper, not sparing to censure the rest of his brethren on the bishops' bench, who all concurred with the bill.

The whigs, indeed, had resorted to their usual course; hating the Church, but not daring to attack it, they sought to undermine it, by preferring persons unworthy of the office, and who had no moral influence with the other clergy. Good bishops there were on the bench, but the majority had been preferred because of their being suspected of holding heretical tenets, and because of their supposed readiness to aid the ministry in their endeavours to ruin the Church.

He survived the Bishop of Rochester's banishment but a few years. The gout, with which he had been much afflicted in the latter part of his life, put a period to it, November 24, 1725, in the 62nd or 63rd year of his age. He died at his canon's lodgings, in Christ Church, and was buried in that cathedral.

Among the most celebrated of his writings are—1. A Treatise on the Moral Proof of a Future State, and another, entitled Christian Institutes. A series of Boyle's Lectures, afterwards arranged as a continuous discourse against Deism. And pamphlets against Dr. Samuel Clarke and Mr. Collins, on the question of the Trinity. This last treatise was written early in 1714, and mainly contributed to his advancement to the episcopal dignity in the reign of Queen Anne.—*Biog. Brit. Nichols' Atterbury and Bowyer.*

GATAKER, THOMAS.

THOMAS GATAKER was born in London in 1574; was sent to St. John's College, Cambridge, in 1590; and on the foundation of Sidney College, in 1596, he was appointed one of the fellows. Having been ordained, he commenced preaching at the parish church of Everton, near Cambridge, and soon after removed to London, and became preacher to the society of Lincoln's Inn. In 1603 he went down to Cambridge to take his degree of bachelor of divinity; and it so fell out, that he preached at St. Mary's on the very day that the news came of the death of Queen Elizabeth, when, by the direction of the vice-chancellor, he prayed for the present supreme governor, it being thought unsafe to name King James, till they received advice of his accession by authority. About this time an alteration was made as to the hour of the lecture on the Lord's day at Lincoln's Inn, occasioned chiefly by Mr. Gataker's taking notice in one of his ser-

mons, that it was as lawful for the husbandman to follow his tillage, as for counsellors to confer with their clients and give advice upon that day. This admonition was well received, and, instead of preaching at seven in the morning, as the practice had always been, he was desired to preach at the usual hour of morning service. The Wednesday's lecture was also transferred to Sunday in the afternoon; and this provision was made, that the spare hours in which the clients came to their lawyer's chambers, should be better employed.

In 1611 he was presented to the rectory of Rotherhithe in Surrey; and while resident there, published the substance of a course of sermons, under the title of "The nature and use of Lots; a Treatise, historical and theological," 1619, 4to. In the next year he made a tour through the Netherlands, and after his return home in 1623, he published a Defence of his Treatise on Lots, against the animadversions of a Mr. Balmford. In 1637 appeared a more extended defence of his opinions, under the title of "Thomæ Gatakeri Londinatis Antithesis partim Gulielmi Amesii, partim Gisberti Voetii de Sorte Thesibus reposita," 4to. In 1642 he was chosen by the rebels one of the assembly of divines at Westminster; but in the discussions which took place, he opposed the introduction of the Covenant, and declared in favour of episcopacy, that is to say, of a nominal episcopacy, in which bishops would be regarded as the same in order as presbyters. Although he in general complied with the authority of the parliament, yet he remonstrated strongly against the trial of King Charles I. In 1648 he published "Thomas Gatakeri de Novi Testamenti Stylo Dissertatio," 4to, in which he vindicated the purity of the language of the sacred writers against the objections of Sebastian Pfochenius. This was followed by his "Adversaria miscellanea Animadversionum variorum, lib. vi. comprehensa," 1651, 4to. The following year he published an édition of the meditations of the emperor

Marcus Antoninus. He died in 1654; and in 1659 his son, Charles Gataker, published "*Adversaria Miscellanea Posthuma, folio*," forming the sequel to the former work. He was the author of several other theological productions. His *Opera Critica* were printed at Utrecht, 1693, folio.—*Biog. Brit.*

GATAKER, CHARLES.

CHARLES GATAKER, son of the preceding, was born at Rotherhithe, about 1614, and educated at St. Paul's School, and at Sidney College, Cambridge, whence, after he had taken the degree of bachelor of arts, he went to Pembroke College, Oxford. About that time he became acquainted with Lucius Lord Viscount Falkland, who made him his chaplain. Afterwards, through the influence of the Earl of Caernarvon, he became rector of Hoggeston, in Buckinghamshire, about 1647, and continued there till his death in 1680. He wrote several treatises upon Calvinistical principles, of which the following are the principal: 1. *The Way of Truth and Peace, or a Reconciliation of the holy Apostles, St. Paul and St. James, concerning Justification, &c.* 1669. 2. *An Answer to five captious Questions propounded by a Factor for the Papacy, by parallel questions and positive resolutions*, London 1673, 4to. 3. *The Papists' Bait, or their usual Method of gaining Proselytes answered*, London, 1674, 4to. 4. *Ichnographia Doctrinæ de Justificatione secundum Typum in Monte*, London, 1681, 4to.

Gataker derives his chief notoriety from his having been noticed by Bishop Bull. He wrote animadversions on Bull's *Harmonia Apostolica*, which, concealing his name, he communicated to several bishops, stirring them up by letter to make use of their authority against the doctrines maintained by Bishop Bull, as pernicious and heretical, and contrary to the decrees of the Church of

England, and of all other reformed Churches. These “Animadversions,” which are commonly cited by Bishop Bull under the name of *Censura*, were communicated to him in 1670 by Dr. Nicholson, Bishop of Gloucester; and in 1671 they were discovered to Bishop Bull to have been written by Mr. Charles Gataker, who in these “Animadversions,” endeavours to reconcile St. Paul with St. James by the distinction of a twofold justification, as respecting a twofold accusation, according to the different conditions of the covenant of works, and the covenant of grace. For he maintains, that we are accused before God, either as sinners or as unbelievers; and that we are justified against the first accusation by faith alone, laying hold on the grace and righteousness of Christ; and against the second by works, and not by faith only, as these are the signs and evidences of our being true believers. Mr. Nelson observes, that Mr. Gataker “appears to have been a person of great violence in his temper, but one well-intentioned, and a very zealous protestant; and had he had but more coolness of thought, and had he withal read more of the ancients, and fewer of the moderns, he would have made no inconsiderable writer.” Bishop Bull wrote an answer to these “Animadversions,” which he entitled “*Examen Censuræ*,” in which he reflects severely on Mr. Charles Gataker for publishing his father’s posthumous tract above-mentioned, since he had not thereby consulted the reputation of a parent, who by his great critical knowledge, and other learning, had made himself more considerable, than to deserve that such crudities should be published under his name, at least by a son.—*Chalmers*.

GAUDEN, JOHN.

JOHN GAUDEN was born in 1605, at Mayfield, in Essex, where his father was vicar. He was educated at Bury

St. Edmund's School, and at St. John's College, Cambridge. In 1630 he obtained the vicarage of Chippenhâm, in Cambridgeshire, and afterwards the rectory of Brightwell, in Berkshire. He was chaplain to Lord Warwick, and preached before the house of commons with such acceptation, that the parliament presented him in the following year to the rich deanery of Bocking, in Essex, for the regular possession of which he obtained the collation of Laud, then a prisoner in the tower. He submitted to the regulations of the parliament upon the abolition of the hierarchy, and he was one of the assembly of divines who met at Westminster; but his name was struck off the list, and that of Thomas Godwin was substituted for it. When preparations were made to try the king, he was one of those divines who boldly petitioned against it; and after the king's death he published a Just Invective against those who murdered King Charles I., &c.

At this period he published the work, by his connexion with which, his name is rescued from the oblivion to which it would otherwise have been long since consigned. Having obtained possession of the Meditations of Charles I., he took a copy of the manuscript, and immediately resolving to print it with all speed, he prevailed with Mr. Royston, the king's printer, to undertake the work. But when it was about half printed, a discovery of it was made by the rebels, and all the sheets then wrought off were destroyed. This did not, however, damp Dr. Gauden's spirit. He attempted, notwithstanding, to print it again, but could by no possible means get it finished, till some few days after his majesty's destruction, when it came out under the title of *Εικων Βασιλικη*, or, "The portraiture of his sacred majesty in his solitude and sufferings." Upon its first appearance, the dissenters now at the head of affairs, were immediately sensible how dangerous a book it was to their cause, and therefore set all their engines at work to discover the publisher; and

having seized the manuscript which had been sent to the king, they appointed a committee to examine into the business. Dr. Gauden having notice of this proceeding, withdrew privately in the night from his own house to Sir John Wentworth's, near Yarmouth, with a design to convey himself beyond sea. But, Mr. Symonds, his majesty's chaplain, who had communicated the manuscript to the doctor, and had been taken up in a disguise, happening to die before his intended examination, the committee were not able to find out any thing, by any means whatsoever; hereupon, the doctor changed his resolution, and stayed in England; where he directed his conduct with so much policy, as to keep his preferments during the several periods of the usurpation, notwithstanding, he published several treatises in vindication of the Church of England and its ministers, as may be seen below.

This unprincipled man, to further the purposes of his ambition, asserted that he was himself the author of the book, and not merely its editor and publisher. To this very day the subject is under controversy, the truth probably being, that Gauden had the king's own book for the foundation, making such additions and alterations as fitted it for publication.

Soon after the restoration he became Bishop of Exeter, and having made a fortune there by the renewal of leases, was translated to Worcester, much disappointed at missing the lucrative see of Winchester. He died unregretted, in 1662.—*Biog. Brit. Wordsworth.*

GAUDENTIUS.

OF the early life of ST. GAUDENTIUS we know nothing. It is supposed that he was educated under St. Philastrius, Bishop of Brescia, whom he styles his father. He obtained a high reputation early in life, and fearful of encouraging vanity, he travelled to Jerusalem. During

his absence St. Philastrius died, and the clergy and people of Brescia, who had been accustomed to receive from him solid instructions, and in his person to see at their head a perfect model of Christian virtue, pitched upon him for their bishop, and fearing obstacles from his humility, bound themselves by oath to receive no other for their pastor. The bishops of the province met, and with St. Ambrose, their metropolitan, confirmed the election. Letters were dispatched to St. Gaudentius, who was then in Cappadocia, to press his speedy return: but he only yielded to the threat of an excommunication, if he refused to obey. He was ordained by St. Ambrose, with other bishops of the province about the year 387.

He was one of the deputation sent to Constantinople, in the year 404 or 405, by the emperor Honorius and the Western bishops, to appease the resentment of the emperor Arcadius, against St. Chrysostom, and to intercede for his peaceable re-establishment in his see. The time of his death is fixed by some, in the year 410, and and by others, in 427. He is supposed to have been the author of the Life of Philastrius, which is to be found in Surius under the 18th of July. There are fifteen discourses, and other treatises on different subjects, addressed to Benevolus, a person of consequence in Brescia, letters, and other pieces, which are inserted in the fifteenth volume of the *Bibleotheca Patrum*. The most complete edition of his works is that published at Brescia in 1738, by Paul Galearoli.—*Cave. Dupin. Butler.*

GEDDES, MICHAEL.

MICHAEL GEDDES was born in Scotland, and educated at Edinburgh. In 1678, he was appointed chaplain to the English factory at Lisbon, and remained in that office for ten years. But in 1686 he was summoned to

appear before the court of the Inquisition. When he came into the presence of the judges, they received him at first with great affectation of civility and courtesy, desiring him to sit down and to be covered, before they proceeded to examine him. After this ceremony was over, they sternly asked him how he dared to preach or exercise his function, in that city? He answered, that he enjoyed that liberty by virtue of an article in the treaty between the crowns of Portugal and England; that it was a privilege which had never been called in question; and that he had resided at Lisbon for eight years, during which time he had served the English factory in the capacity of chaplain, as many others had done before him. To these declarations they replied, not without being guilty of the grossest falsehood, that they were entirely ignorant till lately that any such liberty had been assumed by him or others, and that if they had known it they would never have suffered it. They then strictly forbade him to minister any more to his congregation; and, after threatening him with their vengeance if he should venture to disobey them, gave him his dismissal. It is said, and not without probability, that they were encouraged to take this step by the catholic party in England, where active measures were now pursuing for the re-establishment of the popish religion. Upon this interdiction, letters of complaint were addressed by the factory to the Bishop of London; but as they did not reach England before the suspension of his lordship, all hopes of speedy redress were lost. Until the arrival of Mr. Scarborough, the English envoy, the English protestants in Lisbon were wholly debarred the exercise of their religion; and they were then obliged, for a time, to shelter themselves under the privileges of his character as a public minister. In this state of things Mr. Geddes thought it adviseable to return to his native country, which he did in the beginning of the year 1688.

On his return to England he obtained an L.L.D. de-

gree from the university of Oxford, and was made chancellor of Sarum, by Bishop Burnet. He wrote, a History of the Church of Malabar; the Church History of Ethiopia; Miscellaneous Tracts against Popery, 3 vols, 8vo; and the Council of Trent no Free Assembly. He died in 1715.—*Birch's life of Tillotson.* Aikin.

GEDDES, ALEXANDER.

ALEXANDER GEDDES, a Socinian in principle, if not something worse, though by profession a Romish priest, was born at Ruthven, in the shire of Bamff, in 1737. He was educated in the Scotch College at Paris, after which he officiated as a priest in his native country some years, where he published a translation of the satires of Horace, and obtained the degree of doctor of laws. In 1780 he removed to London, and officiated some time in the Roman catholic chapels; but, in 1782, he relinquished the priestly function altogether. He now entered upon the great work of translating the bible, and issued proposals for the undertaking, which met with encouragement; and Lord Petre allowed him a pension to carry it into effect. The first volume appeared in 1792, and the second in 1797; but much to the disappointment of those who had formed great expectations from it. In 1800 he published "Critical Remarks on the Hebrew Scriptures;" in which he vilified Moses as a writer and a legislator to such a degree, that even Priestley doubted whether Geddes could be a christian.

On the day anterior to his decease he was visited as usual by his friend, M. St. Martin, professor of theology, and a doctor of the Sorbonne, who officially attended him as his priest. On entering the room, says Mr. Mason Good, M. St. Martin found the doctor extremely comatose, and believed him to be in the utmost danger: he endeavoured to rouse him from his lethargy, and proposed

to him to receive absolution. Dr. Geddes observed that, in such case, it was necessary he should first make his confession. M. St. Martin was sensible that he had neither strength nor wakefulness enough for such an exertion, and replied that *in extremis* this was not necessary: that he had only to examine the state of his own mind, and to make a sign when he was prepared. M. St. Martin was a gentleman of much liberality of sentiment, but strenuously attached to what are denominated the *orthodox* tenets of the catholic church: he had long beheld, with great grief of heart, what he conceived to be the aberrations of his learned friend; and had flattered himself, that in the course of this last illness he should be the happy instrument of recalling him to a full belief of every doctrine he had rejected; and with this view he was actually prepared upon the present occasion with a written list of questions, in the hope of obtaining from the doctor an accurate and satisfactory reply. He found however, from the lethargic state of Dr. Geddes, that this regular process was impracticable. He could not avoid, nevertheless, examining the state of his mind as to several of the more important points upon which they differed. "You fully," said he, "believe in the scriptures?" He roused himself from his sleep, and said, "Certainly."—"In the doctrine of the trinity?"—"Certainly, but not in the manner you mean."—"In the mediation of Jesus Christ?"—"No, no, no—not as you mean: in Jesus Christ as our Saviour—but not in the atonement." He died Feb. 26th, 1802.—*Mason Good.*

GELASIUS.

GELASIUS, the elder, was nephew of Cyril, Bishop of Jerusalem, by whom he was consecrated Bishop of Cæsarea in 380. Of his works, there are extant only some fragments, explanatory of the Apostles' Creed, and of the Traditions of the Church. He died in 394.

GELASIUS.

GELASIUS, of Cyzicus, who is supposed by some to have been Bishop of Cæsarea, although the fact is disputed by others, flourished about the year 476. He compiled a history of the Nicene Council, in three books, partly from an old manuscript of Dalmatius, Archbishop of Cyzicus, and from other authorities. It is a work of little value. It was published at Paris, in Greek and Latin, 1559.—*Fabricius. Cave. Dupin.*

GELDENHAUR, GERARD.

GERARD GELDENHAUR, commonly called *Gerard of Nimeguen*, an eminent German writer, was born in 1482, at Nimeguen, and educated at Deventer, (where he had for his instructor Alexander Hegius, the preceptor of Erasmus) and at Louvain. In 1517 his skill in Latin versification obtained for him the laurel crown from the emperor Maximilian I. He afterwards became chaplain and secretary to Philip of Burgundy, Bishop of Utrecht, and natural son of Philip the Good.

He was sent to Wittemberg in 1526 to visit the schools and church. He ingenuously related what he observed there, and declared that he could not oppose a doctrine so consonant with that of the prophets and apostles, which he heard among the Lutherans. He renounced popery, and retired towards the Upper Rhine, where, at Worms, he married, and became a schoolmaster. Afterwards he was called to Augsburg, and eventually became a professor, first of history, and then of theology, at Maspurg. Erasmus, who at one time was his friend, attacked him violently on his secession to Lutheranism, in a letter in *Pseudevangelicos*; he changed the name of Geldenhaur, in this letter, to Vulturius. He died of the plague

in 1542. He wrote, *Historia Batavica*; *Historiæ suæ Ætatis*, lib. vii.; *Descriptio Insulæ Batavorum*; *Catalogus Episcoporum Ultrajectinorum*; *Epistolæ Zelandiæ*; *De Viris illustribus Inferioris Germaniæ*; and several controversial pieces.—*Melchior Adam. Bayle.*

GENEBRARD, GILBERT.

GILBERT GENEBrARD was born at Rioni, in Auvergne, in 1537. Having entered into the Benedictine order at the Abbey of Maussac, he studied at Paris, where he learned Greek under Turnebius, philosophy under Carpentier, and theology under Claude de Saintes. In 1563 he was admitted to the degree of doctor of divinity by the college of Navarre, and was afterwards appointed regius-professor of the Hebrew language. This post he filled for thirteen years with distinguished reputation, and had, among other eminent disciples, the celebrated Francis de Sales. He was also preferred to the priory of St. Denys de la Chartre, at Paris, and to the priory of Semur in Burgundy. In 1576, being disappointed in his expectations of obtaining the Bishopric of Lavaur, by the intrigues of the president De Pibrac, he became hostile to the court, and joined the party of the league. The writings which he published against those who supported the measures of the court and the reformed religion were violent. They were so congenial, however, with the spirit of the league, that the Duke de Mayenne, the head of that body, nominated him to the Archbishopric of Aix, to which he was consecrated in 1593. Here he still continued his hostility to the court, and declaimed in his sermons against the king, even when the cause of his own party had become hopeless. When the league was finally broken, and the whole kingdom had submitted to Henry IV., Genebrard retired to Avignon, where he published his celebrated and important treatise *De Sacram*

Electionum Jure, ad Ecclesiæ Romanæ Redintegrationem; in which he maintained that the elections of bishops belong of right to the clergy and people, and argued acutely against the nominations of kings and princes, pointing out in strong language the misfortunes resulting to the church from this practice. For publishing this book he was prosecuted before the parliament of Aix, who in 1596 decreed that it should be burnt by the hands of the common executioner, and, after depriving the author of his see, condemned him to banishment from the kingdom, prohibiting his return to it on pain of death. So tyrannical is the civil government found in all ages when the Church asserts her rights and privileges in opposition to worldly interests. He was afterwards permitted to return to his priory at Lemner, where he died in 1597.

He wrote, besides the work above mentioned, and others of which a list is given in Dupin, *A Sacred Chronology*, 8vo; *Notes upon the Scripture*; *A Commentary upon the Psalms*, 8vo, in which he particularly applies himself to reconcile the Hebrew text with the vulgar Latin; *A Translation of the Canticles into Iambic Verse*; *An Introduction to the Reading of Hebrew and other Eastern Languages without Points*; *Notes upon the Hebrew Grammar*. He published an edition of Origen's Works, with a Latin version, 1578; and a translation into French of the Works of Josephus, in 2 vols, 8vo.—*Dupin. Moreri.*

GENNADIUS.

GENNADIUS, Bishop and Patriarch of Constantinople, succeeded Anatolius in these dignities, and was elected in the year 458. He had naturally a quick penetrating genius, which he had strengthened by study; he spoke with great facility, and had a profound knowledge of the holy Scriptures, and passed for an eloquent man. He

held in 459 a synod composed of 73 bishops, besides legates from the holy see, to settle the disputes that divided the Eastern Church on the subject of the council of Chalcedon. New rules of discipline were agreed on in this assembly; it was also decided that no one should be ordained priest, without knowing the psalter by heart, and measures were taken to prevent simony. Gennadius reformed the abuses which had crept in among his clergy, and governed with great wisdom. He died in the reign of the emperor Leo, in 471. It has been said that he was warned of his death by a spectre, who at the same time, predicted the troubles which his Church experienced after his death. Gennadius of Marseilles, his contemporary, has appropriated an article to him in his treatise of ecclesiastical writers, and mentions among the various works of which he was the author: 1. A Commentary on Daniel. 2. Some Homilies. 3. A Synodic letter against Simoniacs; which was doubtless composed in the council which he held. Of all his other works there remain but fragments; one mentioned by Facundus, in which Gennadius complains with bitterness and anger of St Cyril, on the occasion of the dispute of this father with the Eastern Church; another drawn from the second book to Parthenius, noticed by Leontius, in the "*Lieux communs de l'origine de l'ame.*" The Greeks mention Gennadius as a holy bishop, and commemorate him on the 25th of August.—*Lécuy. Biog. Univers.*

GENNADIUS.

GENNADIUS of Marseilles, a Gaul by birth, flourished at the end of the fifth century, in the reign of Anastasius. Although the modern writers assert that he was a bishop, some say of Marseilles, others of Toledo, it is certain that he was only a priest, and he takes no other title in his works. He was well versed in the Greek and Latin

languages, had studied the Scriptures and the Fathers, and was not a stranger to profane literature ; he was also very well read, and was a laborious writer, but displaying more learning than taste or solidity. There are different opinions respecting his orthodoxy, and it has been thought that he was involved in the errors of Semi-pelagianism ; and in the sixth century the Church at Lyons thought they discovered in his writings symptoms of the same error, though in them he had attacked Pelagius. Vossius, in his History of Pelagianism, defends him against this imputation, and the Pope Adrian I., in a letter to Charlemagne, speaks of him as a very holy person. It is difficult however to justify him on this subject. It cannot be denied that in his treatise of Ecclesiastical Dogmas some errors are found, and in his book "*De viris illustribus*," called also, "*De scriptoribus ecclesiasticis*," confirms this idea. In them he protests against the doctrines of St. Augustine, and gives this father only equivocal praise ; he extols the merit of Evagrus, whom St. Jerome accuses of being an Originist, and of Rufinus, who shares the same error : he highly commends Faustus de Riez, well known as a Semi-pelagian. He praises the Eulogies of Pelagius, which St. Jerome taxes with heresy, and disapproves of the book of St. Prosper, against Cassian, which St. Jerome highly esteemed. Gennadius of Marseilles wrote many books ; besides his original works, he translated from the Greek and Latin many of those of the ancient fathers. He gives the list of his writings at the end of his treatise on ecclesiastical writers. He there mentions :—Against Heresies, 8 books ; against Nestorius, 6 books ; Against Pelagius, 3 ; A Treatise on the Millennium and the Apocalypse ; the Ecclesiastical Writers ; and a Profession of Faith, sent to the Pope Gelasius. Of all these works only two have descended to us, namely, the book of Ecclesiastical Writers, and his Treatise on Dogmas. Some think that the former of these was written in the Pontificate of Gelasius ; others that it may

have been begun as early as the year 477, although it was not finished until much later. This catalogue is considered as a sequel to that of St. Jerome, to which it is usually joined; the custom of uniting these two works is very ancient. Traces of it are found in the sixth century, in the time of Capiodorus, and they are joined in a manuscript by Corbie, which is more than 900 years old. The book of Gennadius is written with great simplicity, but with conciseness, and a kind of elegance. In it the author has preserved many historical facts, and alludes to many works which are no longer in existence. This book is composed of a hundred articles, from the year 330 to 490. There have been many editions of it, besides that which is inserted in the works of St. Jerome. Don Martinay, in 1706, has put it at the head of the fifth volume of St. Jerome; and the learned Fabricius has entered it in his "*Bibliotheca Ecclesiastica*," Hamburgh, 1718, in folio. The Treatise on Ecclesiastical Dogmas, another work written by Gennadius, has passed for St. Augustine's, and has been inserted in his works, although the sentiments contained in it are very opposite to those of that father: others have attributed it to different authors, but the most common opinion gives it to Gennadius. Since the eighth century, this treatise has been found under his name, in the library of St. Vandrille, near Rouen. It appears also, and this is the opinion of Bellarmine, that it is the same with the profession of faith sent by Gennadius to the Pope Gelasius.

The critics have remarked of this treatise that it displays more erudition than judgment, that simple opinions are given as dogmatical truths, and that some Catholic doctrines were condemned. The author appears evidently to be opposed to St. Augustine, and agrees with Faustus of Reiz, on grace, free-will, and the corporiety of souls; on other points he expresses himself in a Catholic manner. There have been two editions of the Treatise on Ecclesiastical Dogmas, published at Hamburgh, one in 1594,

the other in 1614. in quarto A manuscript of St. Victor attributes to Gennadius, the addition of four new heresies, to the list of those, on which St. Augustine had written treatises.—*Lécuy. Biog. Univers.*

GENTILIS, JOHN VALENTINE.

JOHN VALENTINE GENTILIS, a victim to the persecuting spirit of the Calvinists, in the sixteenth century, was born at Cosenza in Calabria. Having become a convert to the principles of the Reformation, he was obliged to fly from his native country towards the middle of the sixteenth century, and to take refuge at Geneva, where several Italian families had already formed a congregation. In the course of his enquiries he became dissatisfied with the orthodox doctrine of the Trinity, and together with the celebrated George Blandrata, John Paul Alciati, a Milanese, and an advocate named Matthew Grimbaldi, formed a private society, in which the sense of the passages of Scripture produced in support of that doctrine was discussed, both in conversation and writing. The result of their discussions was a private judgment, that the terms co-essential, co-equal, and co-existent, were improperly applied to the Son and Spirit, and that they were subordinate in nature and dignity to the Father. But however privately their meetings were held, such information was conveyed to the Italian consistory as led them to suspect that the associates had departed from the orthodox creed; upon which, in conformity to the inquisitorial system which Calvin had established against heresy, they drew up articles of faith, subscription to which was demanded from all the members of their communion. These articles consisted of Calvin's confession of faith, which had been lately approved of by the ministers, syndics, councils, and general assembly of the people; to which a promise was annexed, never to do any

thing directly or indirectly, that should controvert the doctrine of the Trinity as therein defined. Gentilis is said at first to have refused signing these articles; but afterwards he was prevailed upon to comply, influenced, not improbably, by his recollection of the late tragical fate of Servetus, (*see life of Calvin,*) and not finding himself sufficiently courageous to hazard the like barbarous treatment. In private, however, he still avowed and maintained his change of sentiment; which coming to the ears of the Calvinistic magistrates, they committed him to prison. The charge preferred against him was, that he had violated his subscription: and when he endeavoured to excuse himself by urging that he had only obeyed the suggestions of his conscience, those very men who had no other plea to offer in defence of their revolt from the yoke of Rome, would not permit it to have any weight on behalf of a supposed erring brother. From his prison he addressed several writings to the magistrates, endeavouring to shew the inoffensiveness of his opinions, and at length, to pacify Calvin, declared his readiness to abjure whatever should be pronounced erroneous. Upon this he was sentenced to make the *amende honorable*, to throw his writings into the fire, and to take an oath not to go out of Geneva without the leave of the magistrates. Being now at liberty, and fearful of the effects of the jealous and vindictive spirit which prevailed in Geneva against persons who had afforded any ground of suspicion concerning their orthodoxy, he satisfied himself that he was justifiable in breaking an oath which had been extorted from him by terror, and withdrew into the country of Gex, where he joined his friend Matthew Grimbaldi; thus proving himself to have, with much obstinacy, very little true religion. The ancient martyrs courted death for their principles. Afterwards he went to Lyons, and then wandered from place to place in Dauphiné and Savoy; but finding that he was safe nowhere, returned again to Gex. As soon as

he was known there, he was sent to prison; but was liberated within a few days, when, upon the bailiff's demanding from him a confession of faith, that he might cause it to be examined by some ministers, and sent to Bern, Gentilis printed the same, with a dedication to the bailiff. This step the latter resented, as it was taken without his permission, and occasioned his being suspected at Bern of favouring the principles in the confession; on which account, he afterwards became the instrument of subjecting Gentilis to the iniquitous proceedings to which he fell a sacrifice. From Gex, Gentilis went again to Lyons, where he was imprisoned for his opinions; but he was not long before he obtained his liberty, having had the address to shew, if we are to credit the accounts which are given of him, that he had only opposed Calvin, and not the doctrine of the Trinity. Afterwards he went to Poland, where he joined Blandrata and Alciati, who were very successful in propagating their opinions, until in the year 1566 the king of Poland, at the instigation of the Calvinists as well as the Catholics, published an edict, by which all strangers who taught doctrines inconsistent with the orthodox notion concerning the Trinity, were ordered to quit the kingdom. From Poland, Gentilis withdrew into Moravia, whence he went to Vienna, and then resolved to return to Savoy, where he hoped still to find his friend Grimbaldi, and flattered himself that he might be suffered to remain unmolested, as Calvin, his most dreaded and implacable adversary and persecutor, was no more. But the spirit of Calvin remained. It was either after his return to Savoy, or on his journey thither, that he went to Gex, where his zeal for the propagation of his principles led him to apply to the bailiff to permit a public disputation to be held, in which he offered to defend his notions against any persons who might be deputed by the ministers and consistories in the neighbourhood. The bailiff, who was the same person whom Gentilis had offended by dedicating his confession to

him, no sooner found that the obnoxious person was within his reach, than he ordered him to be seized and imprisoned. He then delivered him to the magistrates of Bern, to which canton the county of Gex at that time belonged; by whom Gentilis underwent a tedious trial, and being convicted of obstinately impugning the mystery of the Trinity, was sentenced to lose his head. To the indelible disgrace of those Calvinistic magistrates, and the clergy who prompted them, this sentence was carried into execution; when Gentilis triumphed over his enemies by the fortitude with which he met it; rejoicing, as he said, that he suffered for asserting and vindicating the supremacy and glory of the Father. His hypothesis concerning the person of Christ was that of the Arian school. His history affords a striking evidence that the first reformers, when they renounced the communion of Rome, entertained but imperfect and contracted notions of Christian freedom and toleration; and it exhibits persecution for religious opinions in a peculiarly odious light, because practised by men who professed a more strict adherence than others to the genuine spirit of the gospel, and yet glaringly violated its most distinguishing and fundamental obligations.—*Aikin. Bayle. Moreri.*

GEOFFREY.

GEOFFREY, of Monmouth, flourished about the year 1150, and was first Archdeacon of Monmouth, and then Bishop of St. Asaph. He quitted his diocese on account of some disturbances in Wales, and repairing to the court of Henry II., was presented by that monarch to the abbey of Abingdon, which he held in commendam: but of this abbey he was afterwards deprived. He died in 1154. He was the author of *Chronicon sive Historia Britonum*, which is supposed by some persons to be a translation from the Welsh language brought from Brittany.

It is a useful work for those who study the legendary history of England. The earliest edition of Geoffrey's History is in 4to, Paris, 1508; reprinted, 4to, 1517. It was also printed by Commeline at Heidelberg, in fol. 1587. A translation of it into English, by Aaron Thompson, of Queen's College, Oxford, was published in London, 1718, 8vo.—*Nicholson*.

GEORGE.

GEORGE THE FULLER, or OF CAPPADOCIA, an intruder placed in the choir of Alexandria, was called by the first name from the occupation of his father, and by the second, because he was an inhabitant of that province. Ammianus Marcellinus says that he was of Epiphania in Cilicia; but his opinion cannot be held against that of St. Athanasius, who must have known George well, and who makes him a Cappadocian; neither can it stand against St. Gregory Nazianzen, himself of Cappadocia, who recognizes George as a fellow-countryman. The character, the opinions, and the conduct of George, corresponded with the lowness of his origin. Few have been more corrupt and more despicable. He began life in the debasing situation of parasite. Afterwards he was provided with a subaltern office in the commissariat department of the army, and he there embezzled the money entrusted to him, and was obliged to fly. He then became a vagabond. To so many bad qualities he added profound ignorance; he had no knowledge of letters, and still less of the holy Scriptures and theology.

Notwithstanding these disadvantages, this man, "bold without modesty," and "without bounds," appeared to the Arians a fit instrument to work their will. They brought the emperor Constans into their views; he was their protector and their support.

At Antioch, in the year 356, there was an assembly of

thirty Arian bishops ; it was in this assembly that the *respectable* George was ordained, and received the mission to go and govern the Church, of which St. Athanasius was the true bishop. George entered Alexandria, accompanied, by the order of Constans, by soldiers under the command of Sebastian, Duke of Egypt, and a Manichean ;—worthy escort of such an intruder ! His arrival was the signal of persecution to the Catholics. Under pretext of searching for St. Athanasius, they intruded themselves in every part of the city ; they violated the most sacred places ; the virgins were taken to prison ; the bishops were bound and dragged about by soldiers ; houses were pillaged, and Christians were carried away during the night ; there was no kind of irregularity which they did not commit. The Catholics were not the only object of George's violence ; idolaters, and even Arians were not exempt, so that he made himself odious to all parties. Such was his conduct in Alexandria until 362. The Alexandrians rose against him, and obliged him to fly. But supported by Constans, he returned more powerful than ever. There is no doubt but that another revolt would have taken place, were it not that men's minds were kept in check from the fear of Arthemius, then Duke of Egypt, a friend of George's. Julian, when raised to the empire, caused the head of this duke to be cut off, and the Pagans, whose temples George had pillaged, rose in revolt,—threw themselves upon George,—and overwhelmed him with abuse and with blows. The next day they paraded him through the town upon a camel, and having lighted a pile, they threw him and the animal on which he was mounted upon it ; after which, they threw his ashes to the winds, and plundered his house and his treasures. Julian, on learning this outrage, was much irritated, or pretended to be so ; he wrote a severe letter to the insurgents, but pursued them no further. As a lover of books, he endeavoured to recover the library of George, which was very numerous, and with which he

was well acquainted. On this subject he wrote two letters, one to Ecdicius, the governor, the other to Porphyry, the treasurer general of Egypt.

It is not easy to reconcile the extreme ignorance of George of Cappadocia, with the great pains he took to collect a valuable and numerous library, even before he went to Alexandria. Julian, in his letter to Ecdicius, relates that when he was in Cappadocia, before the year 351, George had lent him several books, with a view to his getting them copied, and that he had never returned them.—*Lécuy in Biographie Universalle.*

GERARD.

GERARD, THOM, or TUNG, or TENQUE, the founder and first grand-master of the order of St. John of Jerusalem, was a native of the isle of Martigues, on the coast of Provence. While Jerusalem was in the hands of the Saracens, some merchants of Amalfi, a town in the Neapolitan territory, obtained permission from the sultan of Egypt and Syria, in the year 1050, to erect a Benedictine monastery near the holy sepulchre, for the convenience of the numerous pilgrims who came to visit it. It was called Sainte Marie la Latine, because the Latin offices were celebrated the most, and to distinguish it from the Greek Church. Among others, Gerard arrived to pay his devotions in the holy city, where he acquired a high character with the Christians for his piety and prudence. The devotion of the people occasioning the number of pilgrims to increase every year, by which means the treasury of the monastery received considerable supplies; the abbot was enabled, in the year 1080, to build a hospital for the reception of the poorer pilgrims, and with accommodations for the relief of the sick, the management of which he gave to Gerard. The chapel of that hospital was consecrated to St. John, because of a tra-

dition among the inhabitants of Jerusalem, that Zecharias, the father of St. John, had lived on the spot where it was built. After the conquest of Jerusalem by the Christians, under Godfrey of Bouillon, Gerard projected the foundation of a new religious order, in which the ecclesiastical and military characters were to be blended. This design he began to carry into execution in the year 1100, when numbers of persons associated with him under the denomination of "Hospitalers of St. John of Jerusalem," who, besides the three vows of chastity, poverty, and obedience, took a particular vow to devote themselves to the relief of all Christians in distress. This order, and the rules drawn up for its government, were approved and confirmed by Pope Paschal II., who, by a bull which he issued, granted it various considerable privileges, and recognised Gerard as the first grand master. Gerard died in the year 1120. Such was the commencement of that order which in succeeding times became so celebrated in history, when its members were commonly known by the name of Knights of Rhodes, and afterwards by that of Knights of Malta.—*Moreri*.

GERARD, GROOT.

GERARD, GROOT, or the Great, with whom originated the celebrated foundation of canons regular of Windesheim, was born at Deventer in 1340. He commenced his studies at the university of Paris, and at the age of eighteen was appointed to teach philosophy and theology at Cologne, where he soon acquired, by his knowledge and eloquence, the appellation of the Great. He obtained several ecclesiastical benefices, which he relinquished, in order to embrace the monastic life. His sermons at Deventer, Zwoll, Amsterdam, Leyden, and other towns in Holland, were attended by crowds, and produced a great sensation. He diligently collected the best and

most ancient MSS. of the Scriptures and of the Fathers, and employed the learned members of his order in copying those MSS., and in making extracts from the writings of the Fathers. He died at Deventer, of the plague, in 1384, in the forty-fourth year of his age. The MSS. which issued from his institution were distinguished for the beauty of the hand-writing, as well as for their correctness, and were long held in high estimation by the learned.—*Biog. Univers.*

GERARD, ALEXANDER.

ALEXANDER GERARD was born at Chapel-Garioch, in Aberdeenshire, in 1728. He was educated at the school of Aberdeen, and next at Marischal College; from whence, on taking his master's degree, he went to Edinburgh. In 1752 he became professor of moral philosophy in Marischal College, in the room of Mr. David Fordyce, to whom he had been assistant. In 1759 he was appointed professor of divinity, about which time he took his doctor's degree. In 1771 he removed to the theological professorship, in King's College, which place he held to his death, in 1795. His works are—1. An Essay on Taste, 8vo. 2. Dissertations on the Genius and Evidences of Christianity, 8vo. 3. An Essay on Genius, 8vo. 4. Sermons, 2 vols, 8vo. In 1799, his son and successor, Dr. Gilbert Gerard, published his father's work on the Pastoral Care.—*Supp. to Encycl. Brit.*

GERBAIS, JOHN.

JOHN GERBAIS, doctor of the Sorbonne, professor of rhetoric at the royal college of Paris, and principal of the college of Rheims, died in that city in 1699. He was commissioned by the French clergy to publish the Déci-

sions touchant les Réguliers, (decreed in the assembly of 1645,) with Hallier's notes. He wrote—1. *De Causis Majoribus*, 1679, 4to, in which he ably supports the liberties of the Gallican Church, and maintains that episcopal causes ought to be first judged by the metropolitan, and the bishops in his province; Innocent XI. condemned this work in 1680. 2. A Treatise on the authority of Kings over Marriages, 1690, 4to. 3. *Letters touchant le Pécule des Religieux*, 1698, 12mo. 4. A translation of the Treatise by Panormus on the Council of Basle, 8vo. 5. *Lettre sur la Comédie*, 12mo. 6. *Lettre sur les Dorures et le Luxe des Habits des Femmes*.—*Dupin. Moreti.*

GERBERON, GABRIEL.

GABRIEL GERBERON, was born at St. Calais, in the province of Maine, in 1628. He became a Benedictine and Priest of the oratory. He was ordered to be arrested in 1682 by Louis XIV. for the freedom of his opinions on the Jansenist controversy, but he escaped to Holland. and in 1703 was seized by the Bishop of Mechlin, and imprisoned at Amiens, and afterwards at Vincennes. He died at the prison of the abbey of St. Denis in 1711. His chief work is the *General History of Jansenism*, 3 vols, 12mo.

GERBERT, MARTIN.

MARTIN GERBERT was born at Horb, on the Neckar, in 1720, and became prince abbot of the Benedictine convent of St. Blaise, in the Black Forest. He travelled in various countries, to collect materials for his history of church music. This work appeared in 1774, in 2 vols., 4to, with numerous engravings, and is entitled *De Cantu*

et Musicâ Sacrà a primâ Ecclesiæ Ætate usque ad presens Tempus. Gerbert divided his history of church music into three parts: the first finishes at the pontificate of St. Gregory; the second goes as far as the fifteenth century; and the third to his own time. In 1784 he published a work of more importance, under the title of *Scriptores Ecclesiastici de Musicâ Sacrà, potissimum ex variis Italiæ, Galliæ, et Germaniæ Codicibus collecti*, 3 vols, 4to. This is a collection of all the ancient authors who have written on music, from the third century to the invention of printing, and whose works had remained in manuscript. It is now very rare. Forkel has given an analysis of it in his *Histoire de la Musique*. Gerbert kept up a constant correspondence with Gluck. After his death was published a work of his, entitled *De Sublimi in Evangelio Christi juxta divinam Verbi incarnati Œconomiam*. He died in 1793.—*Biog. Dict. of Mus.*

GERBILLON, JOHN FRANCIS.

JOHN FRANCIS GERBILLON was born in 1654. He became a Jesuit and was sent as a missionary to China. He wrote "Observations on Great Tartary;" and an Account of his Travels is inserted in Du Halde's History of China. He was in great favour with the emperor, for whom he composed the Elements of Geometry, which were printed in the Chinese and Tartar languages. He died at Pekin in 1707.—*Moreri*.

GERHARD, JOHN.

JOHN GERHARD was born at Quedlinburg, in Saxony, in 1582. In 1605 he was appointed to a church in Franconia, and professor of divinity in the Casimirian-College of Cobourg, which place he quitted for the theological

chair at Jena; where he continued till his death, in 1763. His works are numerous; and one, entitled "Meditations," has been translated into most European languages, and even into Greek. His eldest son, *John Ernest Gerhard*, was born at Jena in 1621. He became professor of history at Jena, and died in 1688. Among his works are—1. "Harmonia Linguarum Orientalium." 2. *Disputationum Theologicarum Fasciculus*. 3. *De Ecclesiæ Copticæ ortu, progressu, et doctrina*.—*Moreri*.

GERMANUS.

GERMANUS of Auxerre, was born in that town, of illustrious parents, several years before the end of the eighth century. He was placed in the best schools of Gaul, to receive instruction in science and literature, and having finished his early education, he went to Rome, to pursue a course of civil law, and study eloquence; he then began to plead with great success before the judges of the prefecture, in important cases. His merit, and his marriage with a lady of high rank, brought him into notice at the court of the emperor Honorius, and procured for him, besides the government of Auxerre, the office of duke or general of the troops of several provinces. Although he was a christian, he followed, during his youth, the tastes and pursuits usual among persons of his age, especially hunting, in which he excelled; he took pride in displaying proofs of his skill, and was in the habit of hanging on a large tree, in one of the public squares, the heads of the animals he had killed. This custom bearing some resemblance to pagan superstitions, St. Amatorius, Bishop of Auxerre, represented to him, that it became a christian to abstain from it. Germanus paid no attention to him, but the bishop one day, when the duke was absent, caused the tree to be cut down, and the monuments of his vanity to be removed. Germanus suffered this correction with impatience, and threatened to be revenged,

but God ordered it otherwise. Amatorius was advanced in years ; whether he had been warned of his approaching death by a secret inspiration, which had also revealed to him the person who should succeed him, as some authors assert, or whether he had discovered in Germanus such qualities as were calculated to make a great bishop, he convoked in his church an assembly of the faithful, and Germanus being present, he seized on him, and compelled him to assume the ecclesiastical habit, without giving him time to reflect, and informed him that he was to be his successor. In fact, on the death of Amatorius, the 1st of May, 418, Germanus was elected bishop, by the clergy and people ; from that time he was completely changed, he separated himself from his wife, treating her only as a sister. He subjected himself to severe penances, and practised his episcopal duties to their fullest extent. The christians of Great Britain, frightened at the progress of Pelagianism in their island, had applied to Pope Celestine, and the Bishop of Gaul, to obtain aid against this error, and they, in an assembly held in 428-9, sent them Germanus, with whom they joined St. Loupus of Troyes. Both set off instantly. It was in this journey that, passing by Nanterre, Germanus saw the young Gèneviève, and blessed her, foreseeing her future celebrity. This mission had the success which might have been expected from the zeal of these two holy bishops ; their knowledge, their virtues, and even their miracles, as related by the historians of the time, triumphed over heresy, and they returned with the consolation of having delivered the country from this scourge. It reappeared seventeen or eighteen years afterwards, and Germanus went again with Severus, Bishop of Troyes, and this time entirely extirpated the Pelagian heresy. To prevent its return, Germanus established schools in Britain, which afterwards became celebrated. He had scarcely arrived again at Auxerre, when the Armoricans entreated him to mediate for them with Evaricus, who had been

sent by Aetius, to chastise them for an imputed rebellion. Germanus set out immediately, saw the prince of the barbarians, and succeeding in arresting his march. As this affair could not end without the consent of the emperor, Germanus went to Ravenna, where the court was then held: he was received with great honour by Plaudia, mother of Valentinian III. This work of charity was the last which the holy bishop undertook. He died in Ravenna, on the 31st of July, 448, after having been thirty years Bishop of Auxerre. The priest Constantius wrote his life, at the solicitation of St. Patientius, Bishop of Lyons; and Eric, a monk of Auxerre, put in verse this same life, at the request of his abbot. It is found in Surius, at the 31st of July. Father Sabbius has inserted it in his library of manuscripts, and Arnauld d' Audilly has given us a translation of it. It is improbable that a bishop, so learned as was St. Germanus, should have died without leaving some writings, but none have come down to us. Yet the Benedictines, who have published an edition of the works of St. Ambrose, have thought proper to attribute to the Bishop of Auxerre, a work entitled, "*Liber sancti Ambrosei in laude, sanctorum compositus*," preserved in the library of St. Gall; the manuscripts would now have been more than 1100 years old. Don Mabellan had procured a copy to insert in his edition of St. Ambrose, but the learned editors soon discovered that it could not have been written by this father; the mention of a journey to England, bearing a striking resemblance to that of St. Germanus of Auxerre, probably caused the mistake.

The mass which was formerly said, according to the Gallican liturgy, on the feast of St. Germanus, is still extant.—*Lécuy*.

GERSON, JOHN CHARLIER DE.

JOHN CHARLIER DE GERSON, chancellor of the univer-

sity of Paris, said to have been the most pious doctor, and the brightest luminary of France and of the Church, in the fifteenth century. He was named Gerson from a village of that name, near Rhetal in the diocese of Rheims, where he was born on the 14th of December, 1363. He was sent, at the age of fourteen, to the college of Navarre, where he studied for ten years, passing through all the degrees: and had for friend and professor, the grand-master Pierre d'Ailly, whom he succeeded as chancellor of the university, and prebendary of Notre Dame. The troubles of the Church and state, made it very difficult to fulfil the duties attached to the former of these dignities. But his love for truth always bore down every other consideration.

Gerson was under great obligations to the Duke of Burgundy, who had made him dean of the Church of Bruges, and he had incurred the resentment of the Duke of Orleans, by having disapproved of his political conduct in a discourse preached before Charles VI., and beginning with these words, "Vivat Rex." Notwithstanding this circumstance, Gerson, after the assassination of the latter prince, pronounced his funeral oration in the church of St. Jean en Grève, exclaiming loudly against this crime. In a popular commotion, his house was pillaged by the rioters, and he escaped only by hiding himself in the vaults of Notre Dame, where he remained, some say several days, others as many months, quite alone and left to his own meditations. The persecution of which he had so nearly been the victim, did not in the least check his zeal. Restored to his duties, he opposed, before the Church at Paris and the University, the doctrine of Jean Petit: a poor apologist for the crime committed against the Duke of Orleans. It was not Gerson's fault that the writings of this courtier, were not afterwards condemned by the council of Constance, which, in order to conciliate a powerful party, contented itself with a general censure of a doctrine which tended

to justify murder under the name of Tyrannicide. Gerson was more than once deputed to the popes, during the schism which so long divided the Church at the time of the double elections made at Rome and at Avignon. After having refuted in a memoir, "*De unitate ecclesiastica*," all that was alleged against the council of Pisa, he presented himself with great credit, and conducted himself in a firm though prudent manner, when they proceeded to depose Gregory XII. and Benedict XIII. and to elect Alexander V. It was during the sitting of this council, that he published his famous treatise, "*De auferibilitate Papae*," not, as some have imagined, to acknowledge the power of the Church to suppress Papacy, but to prove that there are cases, in which the assembled Church may command two rivals to desist from their strife, and has a right to depose them if they refuse, for the sake of peace and unity. The council of Constance opened a new field for his talent and zeal; he took a place there as ambassador from King Charles VI., from the Church of France, and from the university of Paris, and he directed all the measures which were adopted respecting John XXIII., who had succeeded Alexander V., and whose irregular conduct, and opposition to the views of the council, had tended rather to increase than to allay the schism.

The discourses which Gerson on various occasions pronounced, and the treatises which he published, were intended principally, to show that the Church may reform itself, as well in its governors as in its members, when its power is divided; and that it has the power of assembling, without the consent of the Pope, when he refuses to convoke it; to prove the necessity of holding councils, as well general as special; to prescribe the payment of first fruits, and to extirpate simony, which had become very common. He had established as the basis of the decrees of the council, the doctrine of the supremacy of the Church, in all which concerns faith and morals, and

on this subject, a discourse on the immaculate conception has been ascribed to him, but which was in fact, pronounced at the council of Basle, after his death,

The piety of Gerson, though strong and zealous, was neither superstitious nor credulous; he denounced in his treatise "*Contra sectam Flagellantium*," the abuse these sectaries made of Flagellation, of which Vincent Ferrier was the advocate; and Gerson addressed some friendly remonstrances to him. He composed a book, "*De probatione spirituum*," in which he gave rules for distinguishing false revelations from true ones. It may be supposed that he was far from being favourable to the visions of St. Bridget, which would have been condemned at his instigation, had they not found an apologist, in the Cardinal Torquemada. and it will be believed that he had no share in the theories of Hebertin, Casal, or John Rosbroeck, of the passive union of the soul in the Deity, which is similar to the pure love of the Quietists; nor in those of the Doctor Pierre d'Ailly, on judicial astrology, which was then in high repute among the princes of Europe, and which he combated with great success, even in his old age, against the physicians of Lyons and Montpellier.

Before that time his treatise on this subject, "*De astrologia reformata*," had procured for him the assentation of the learned Bishop of Cambray. In another treatise, "*De erroribus circa artem magicam*," he attacks the superstitious errors of magic, and the prejudices of the empirics. But the obstinate prejudice in favour of these inveterate errors, could yield only to the progress of reason and public opinion. Humane, though severe, Gerson wished only to attack the self-esteem of the sectarians, by overthrowing their doctrine; he forcibly refuted the opposition maintained against the authority of the Church, and of its chief, by John Huss, who refused to retract. But he succeeded in obliging Matthew Grabon, a Dominican mendicant, to abjure his doctrine

against those useful communities established in Flanders and Germany, for education and Christian instruction, which subsisted by the produce of their common labour. He had contributed by his writings to the revocation of a bull of Alexander V., in favour of the preaching friars, against the privileges of the clergy, and of the universities. Whatever was the spirit of wisdom and peace, with which Gerson was animated, so much sincerity and zeal raised against him many enemies. Above all, the followers of Jean Petit, who obliged him to enter on the defence of some opinions advanced in his sermons and in his writings; he confounded his adversaries, but the fear of the dangers to which he would be exposed from the Burgundian faction, induced him to take refuge in Germany, disguised as a pilgrim, about the time of the last sittings of the council. In a letter mentioned by Edmund Richer, under the date of 1416 or 17, he addresses his defence to the monk John, his brother, whose dress and character he assumed, and informs him of his journey.

Gerson stopped first in the mountains of Bavaria, where, in imitation of Boethius, he composed his book, "*De Consolatione Theologiæ*," a mixture of prose and verse, which was an apology for his conduct at the council of Constance. Soon after he retired into Austria, where the duke offered him an asylum. There have been found in the abbey of Mælek many books written by him during his exile, and especially the *Treatise of Consolatione Theologiæ*, which is followed by that on the *Imitation of Jesus Christ*, in a collection transcribed in the year 1421. This book offered to all, in this time of trouble, consolations of another kind, which its author had probably experienced in the midst of persecutions and misfortunes. After remaining many years in a foreign land, Gerson returned, and took up his abode at the monastery of the Celestines at Lyons, of which his brother was prior. Here this great man, whom Cardinal

Zarbarella had proclaimed in the council of Constance, the most excellent doctor of the Church, whose writings decided the most enlightened theologians, and who had been raised by divine providence above others by talents, to combat the errors of the age, now humbly exercised the office of schoolmaster or catechiser of children, whom he collected every day in the church of St. Paul, and of whom he required no other reward than this simple prayer, which they repeated till the eve of his death: "Lord have mercy on thy poor servant, Gerson." He died at the age of sixty-six years, the 12th of July, 1429.

The first complete edition of his works appeared at Cologne, in 1483, in 4 vols, folio. Charles VIII. caused a chapel to be erected to Gerson's memory in the parish of St. Paul's, where he had been buried.—*Lécuy. Biog. Univers.*

GERVAISE, ARMAND FRANCIS.

ARMAND FRANCIS GERVAISE was born at Paris in 1660. Having studied under the Jesuits, he then entered among the bare-footed Carmelites; but, not finding this reform sufficiently austere to satisfy his love of asceticism, he took the habit of La Trappe in 1695, and insinuated himself so much into the favour of the celebrated abbé de Rancé, that he was appointed abbot of La Trappe on the death of Zozimus Foisel, in 1696. The abbé, however, soon repented of his choice; for the new abbot began by his austerity and intriguing spirit to foment divisions among the monks, and to undo all that De Rancé had done. He soon resigned, and on leaving La Trappe he drew up a long Apology. When the first volume of his *Histoire générale de Citeaux*, 4to, appeared, the Bernardines, who were violently attacked in it, obtained an order from the court against him, and he was arrested at Paris, and conducted

to the abbey of Notre Dame de Reclus, where he died in 1755. He wrote, *La Vie de St. Cyprien*; *La Vie d'Abailard et d'Héloïse*; *La Vie de St. Irenée*; *La Vie de Rufin*, 2 vols, 12mo; *La Vie de l'Apôtre St. Paul*, 3 vols, 12mo; *La Vie de St. Epiphane*, 4to.

His brother Nicholas was eminent as a missionary, and being consecrated Bishop of Horren at Rome, embarked for the place of his mission; and was with all his clergy murdered by the Caribbees, on their arrival, November 20, 1729.—*Moreri*.

GESNER, SOLOMON.

SOLOMON GESNER was born at Boleslau, in Silesia, in 1559, and was educated a Lutheran. He became professor of theology at Wittemberg, where also he filled the important offices of dean and rector of the university, assessor in the ecclesiastical consistory, and first preacher in the church. He died in 1605.

He published, *The Prophecy of Hosea*, with the Latin Version of St. Jerome, from the Hebrew, and of B. A. Montanus from the Chaldee Paraphrase of Jonathan, illustrated by the Commentary of St. Jerome, and additional Notes; *A General Disquisition on the Psalter*, treating of the dignity, the use, the argument, and the connexion of the Psalms; *Polemical Dissertations on the Book of Genesis*; *The Orthodox Doctrine concerning the Person and Office of Jesus Christ*; a collection of Sermons on the Sufferings of Christ; *De Conciliis*, Lib. IV. —*Niceron*. *Melchior Adam*.

GIB, ADAM.

ADAM GIB was born in Perthshire, in 1713; and was educated at Edinburgh. He is chiefly distinguished as a

fanatical Presbyterian, who acted consistently on the principle of that religion, and became the founder of the Secession Church. The disputes concerning the law of patronage commenced in 1730. Mr. Gib was among the keenest opponents of private church patronage, and in 1733 was with three others dismissed from his pastoral charge. These afterwards formed congregations of their own, to one of which, at Edinburgh, Mr. Gib was ordained in 1741. This congregation gradually increased, and, with others of the same kind, was in a flourishing state, when in 1746 a schism took place among them respecting the swearing of the oaths of burgesses, and from this time the secession church was divided into parties, called Burghers and Antiburghers, and Mr. Gib was considered as the ablest advocate for the latter. In 1744 he published, a Display of the Secession Testimony, 2 vols, 8vo; and in 1786 his Sacred Contemplations, at the end of which is an Essay on Liberty and Necessity, in answer to Lord Kames's Essay on that subject. He died in 1788.—*Gen. Biog. Dict.*

GIBSON, EDMUND.

EDMUND GIBSON was born at Bampton, in Westmoreland, in 1669, and received his primary education at the free-school in that town. He thence proceeded to Queen's College, Oxford, a college which presents many advantages to a native of Westmoreland. As the study of the northern languages was then much cultivated at that university, he applied early to this branch of literature, and with the assistance of Dr. Hickes, made a considerable and rapid proficiency in it. In 1691 he offered to the public the first fruits of his studies, in a new edition of William Drummond's Polemo-Middiana, and James V. of Scotland's Cantilena Rustica, 4to, illustrated with notes, and interspersed with lively and witty remarks.

In 1692 he published a Latin translation, together with the original, of *The Chronicon Saxonicum*, in 4to, with notes. In the same year he published, in 4to, *Librorum Manuscriptorum in duabus insignibus Bibliothecis, altera Tenisoniana Londini, altera Dugdaliana Oxonii, Catalogus*, with a dedication to Dr. Tenison, then Bishop of Lincoln, and afterwards Archbishop of Canterbury. His next publication was a valuable edition of Quintilian, which was followed, in 1694, by a new edition of Somner's *Treatise on the Roman Ports and Forts in Kent*, and the same author's *Julii Cæsaris Portus Iccius illustratus*, 8vo. In February of the same year he took his M.A. degree, and soon after was ordained, although the precise time of his ordination has not been ascertained; he became also a fellow of his college. In 1695 he published an English translation of Camden's *Britannia*, fol. In 1696 he was appointed librarian at Lambeth, by Dr. Tenison, at that time Archbishop of Canterbury; and in the following year he was appointed morning preacher at Lambeth church, and produced *Vita Thomæ Bodleii, Equitis Aurati*, together with *Historia Bibliothecæ Bodleianæ*, both prefixed to the *Catalogi Librorum Manuscriptorum, in Anglia et Hibernia, in unum collecti*, in 2 vols, fol. In 1698 he published, *Reliquæ Spelmanianæ*, together with the *Life of the Author*, fol. He was now made domestic chaplain to the archbishop, through whose means he obtained about the same time the lectureship of St. Martin's-in-the-Fields, and in 1700 he was presented to the rectory of Stisted, in Essex, a rectory still the seat of learning. In 1703 he was made rector of Lambeth, and residentiary of the cathedral of Chichester. He was soon after appointed master of the hospital of St. Mary; and in 1710 he was promoted to the Archdeaconry of Surrey.

While he was chaplain to Archbishop Tenison, he engaged in the controversy between the two houses of convocation, of which a detached account has already

been given in the life of Atterbury. Gibson was connected with the whigs, but was in heart a good christian and churchman, and in this controversy he was enabled to serve his party, and the cause of truth, at the same time, in vindicating the rights of the archbishop, as president of the synod. The bishops, the majority of whom were nominees of a whig ministry hostile to religion, were persons in whom the clergy could place no confidence; the object of the lower house, therefore, was to deprive them of the power of doing mischief. The bishops, while thinking chiefly of their own power, vindicated incidentally the episcopal authority as a divine institution from the attacks of the lower house, which consisting of good churchmen, with reference to the majority, were led by party views to act contrary to the principles they possessed. Gibson's connection with the archbishop led him to enlist in the cause of the upper house, and in maintaining that cause he was enabled to maintain his Church principles with consistency: his feelings and his principles were in accordance. He published ten pamphlets on the subject in three years, to which he added another in 1707. And to the interest he took in this controversy, we may trace the origin of his great work, *Codex Juris Ecclesiastici Anglicani*, or the Statutes, Constitution, Canons, Rubrics, and Articles of the Church of England, methodically digested under their proper heads, &c. fol. 1713. It was printed at Oxford, in 1761.

It was during this controversy, in June, 1702, that the degree of D.D. was conferred upon him, by the Archbishop of Canterbury; by accepting which he gave great offence to his university. The university of Oxford was strongly opposed to the Latitudinarian bishops, whose cause, in asserting the rights of the upper house of convocation, Gibson had defended; and he was evidently afraid to present himself for his degree to the university of Oxford, lest he should be rejected. This was not a

solitary instance of an exertion of power by this archbishop in opposition to the privileges of the university; the archbishop has authority to confer degrees, but it is given, not for the purpose of controlling the universities, but that learned men, who have not had the advantage of a university education, may not be excluded on that account from holding high offices in the Church.

Upon the death of Archbishop Tenison in 1715, and the translation of Dr. Wake to Canterbury from the see of Lincoln, Dr. Gibson, in consequence of the recommendation of the new metropolitan, was nominated his successor, and consecrated towards the beginning of the following year. In 1721 he was appointed dean of the chapel royal, and in 1723, upon the death of bishop Robinson, he was translated to the see of London. Soon after his translation he procured an endowment from the crown for a regular course of sermons on Sundays, to be preached in the royal chapel at Whitehall by twelve clergymen of the universities of Oxford and Cambridge, selected in equal numbers from each university, and appointed by the Bishop of London for the time being. This arrangement has been altered by the distinguished prelate, who, with so much honour to himself and advantage to the Church, presides over the diocese of London, so as to secure for the congregation a more regular course of teaching.

His talent for business, more than his noble exertions in the cause of christianity, recommended him to the notice of Sir Robert Walpole, and Bishop Gibson was for some years his chief adviser in ecclesiastical affairs, especially when the powers of Archbishop Wake, mental as well as bodily, began to fail. Bishop Gibson was supposed to be heir-apparent to the metropolitan see; but he nobly forfeited the favour of the minister and of the profligate king, by maintaining in opposition to them what he believed to be the cause of the Church and of true religion. He constantly guarded against the repeated

attempts of some persons to procure the repeal of the Corporation and Test Acts, and likewise frustrated the dishonest attempts of the Quakers to deprive the clergy of their legal maintenance by tithes. These measures brought an outcry against the bishop, on the part of those who had formerly praised his liberality. The whig lawyers began now to attack his codex, and the malevolent feelings of Latitudinarians were excited against him, because he boldly resisted the promotion to a bishopric of a Dr. Rundle, a friend of the lord chancellor and an amiable man, but one suspected of heresy. Bishop Gibson prevented his obtaining an English Diocese, but a profligate ministry forced him upon the Church of Ireland, the Church of which country, has been grossly insulted by shameful appointments to the highest ecclesiastical offices, as the country itself has been misgoverned.

The enmity of the king was excited against the bishop because he denounced the amusement of masquerades, which were the occasion of all kinds of iniquity, but were patronized by George II. Bishop Gibson procured an address to the king from several bishops, praying for the entire suppression of such amusements. But although the bishop had lost his influence at court, he persevered in that diligent exercise of the duties of his pastoral office, which appeared to him most likely to promote the best interests of religion and virtue. He wrote and printed several Pastoral Letters, addressed to the clergy and laity, intended to oppose the growth of infidelity and enthusiasm; as well as visitation charges, occasional sermons, and small tracts against the prevailing vices of the age. He also printed a collection of Discourses published by Mr. Addison, and others of the laity, against atheism and infidelity, and in defence of the Christian religion; which he introduced with a well-written preface, exhibiting a concise view of the sentiments of Mr. Boyle, Mr. Locke, and Sir Isaac Newton, concerning Christianity. He like-

wise made a collection of the best pieces that were written against popery during the reign of king James II., and published them with a preface in 1738, in 3 vols, fol. He died at Bath in 1748.—*Biog. Brit.* *Cone's Life of Walpole.* *Bundle's Memoir's.*

GILDAS.

GILDAS, surnamed the Wise. Mr. Stevenson in his preface to the works of Gildas, says, "We are unable to speak with certainty to his parentage, his country or even his name, the period when he lived, or the works of which he was the author;" we may repeat the words of Dr. Gibs, his learned translator: "Such a statement is surely sufficient to excuse us at present for saying more on the subject, than that he is supposed to have lived and to have written what remains under his name, during some part of the sixth century." He is said to have been an ecclesiastic.

GILL, JOHN.

JOHN GILL was born at Kettering, in Northamptonshire, in 1697. His education was limited, owing to the contracted circumstances of his parents; but, by application, he became a good classical and oriental scholar. In 1718 he officiated to a congregation at Higham Ferrers, from whence he removed to a congregation at Horsely Down, in Southwark. In 1728 he published his "Exposition of the Song of Solomon," in folio. In 1735 appeared his "Cause of God and Truth," 4 vols. 8vo., in which he defended Calvinism upon Supralapsarian principles. But his chief work was a Commentary on the Scriptures, in 9 vols. fol.; for which he was complimented with the degree of D. D. by the university of

Aberdeen. A new edition of this exposition has subsequently appeared, in 10 vols. 4to. In 1767 Dr. Gill printed "A Dissertation on the Antiquities of the Hebrew Language." His last work was a body of doctrinal and practical divinity, 3 vols, 4to. He died Oct. 14, 1771. —*Universal Biography.*

GILPIN, BERNARD.

BERNARD GILPIN, called the Apostle of the North, was born of a respectable family, at Kentmire, in Westmorland, in 1517. He early evinced a contemplative seriousness of disposition, which led his parents to educate him for the Church, and they accordingly placed him at a grammar-school, whence, at the age of sixteen, he was sent to Queen's College, Oxford, where he applied himself with eagerness to the perusal of the works of Erasmus. He now made the Scriptures his chief study, and earnestly set about acquiring a thorough knowledge of the Greek and Hebrew languages. In 1539 he took his degree of B.A.; and in 1541 that of M.A., and about the same time was elected fellow of his college, and admitted into holy orders. His reputation for learning soon after led to his being solicited by Cardinal Wolsey's agents to accept an establishment in his new foundation at Christ's Church, hither he removed from Queen's College. The university was divided between those who asserted the necessity of a Reformation, and those who resisted it. Gilpin was for some time opposed to the reformers, maintaining the Romish side in a dispute with Hooper afterwards bishop of Worcester. But his mind was open to conversion, and in preparing himself for this dispute, he began to suspect that the peculiarities of Romanism, were not supported by Scripture or by the Fathers. This truth was still further forced upon him when on the accession of Edward VI. Peter Martyr was

sent to Oxford, and Bernard Gilpin was selected as one of the champions on the Romanizing side to oppose him. Bishop Carleton quaintly remarks :

“ While he pryed into the popish religion, he was enforced to acknowledge that very many errors were crept into the Church which hinder and obscure the matter of our salvation, insomuch that they are no small offence to as many as hunger and thirst after righteousness and the knowledge of the truth. He discovered many corruptions and changes of sound doctrine ; he found not so much as a word touching seven sacraments before Peter Lumbard : and that the use of the supper was delivered under one kinde onely, contrary to expresse scriptures : that transubstantiation was a devise of the school-men : that the doctrine of the worke wrought called *Opus operatum*, was newly risen : that the masse was turned from a sacrament to a sacrifice : that in the Church, wherein all things were ordeined for the edification of the people, all things were now done to the non-edification of them : that the adoration of images was instituted against the expresse commandment of God. Demurring for a while, as distracted with these thoughts, behold the rule of faith lately changed in the council of Trent, utterly astonished him. For he had observed out of the ancient writers as well as out of the later ones, Lumbard, Scotus, Aquinas, and the rest, that the rule of faith was to be drawne onely from the holy Scriptures, but in the council of Trent he beheld humane traditions made equall with the Scriptures.”

In this temper he applied for further instruction to Cuthbert Tonstal, Bishop of Durham, who was his mother's uncle. That prelate told him that in the matter of transubstantiation, Pope Innocent III. had done unadvisedly in making it an article of faith, and confessed that the pope had also committed a great fault in taking no better care than he had done in the business of indulgences and other things. After this, Mr. Gilpin conferred

with Dr. Redman, of whose virtue and learning he had a great opinion; and this friend affirmed that the book of common prayer was a holy book, and agreeable to the gospel; these things threw him into many distracting thoughts. Afterwards one of the fellows of Queen's College, Oxford, told him that he had heard Dr. Chedsey, one of his old acquaintances, say among his friends, "The protestants and we must compound the matter, they must grant us the real presence, and we must give way to them in the point of transubstantiation." Dr. Weston also, another of his fellow students, made a long oration to shew that the eucharist should be administered in both kinds, and Mr. Morgan, a third brother Oxonian, told him that Dr. Ware, a man most famous for life and learning, had affirmed to him, that the principal sacrifice of the church of God was the sacrifice of thanksgiving. Mr. Gilpin further observed, that the most learned bishops at that time confuted the primacy of the pope both in words and writing. And to conclude, one Harding, being newly returned home out of Italy, in a long and famous oration, so plainly set out to the life the friars and unlearned bishops, who had met at the counsel of Trent in their green gowns, that it abated in him as well as in very many others, a great deal of that opinion and confidence, which they had reposed in general councils.

Whilst he was going on in this course, having taken holy orders from the Bishop of Oxford, he was overruled by the persuasions of his friends, to accept, against his will, the vicarage of Norton, in the diocese of Durham. This was in 1552, and being a grant from King Edward VI. before he went to reside he was appointed to preach before his majesty, who was then at Greenwich. His sermon was greatly approved, and recommended him to the notice of many persons of the first rank, particularly to Sir Francis Russel and Sir Robert Dudley, afterwards Earls of Bedford and Leicester, and to secretary Cecil, afterwards lord treasurer Burleigh, who obtained for him

the king's licence for a general preacher during his majesty's life, which however happened to be not much above the space of half a year after. Thus honoured he repaired to his parish, entered upon the duties of it, and, as occasion required, made use of the king's licence in other parts of the country. But here he soon grew uneasy: however, resolved as he was against popery, he was scarcely settled in some of his religious opinions; he found the country overspread with popish doctrines, the errors of which he was unable to oppose. In this unhappy state he applied to Bishop Tonstall (then in the tower.) That prelate advised him to provide a trusty curate for his parish, and spend a year or two abroad in conversing with some of the most eminent professors on both sides the question. The proposal was just Mr. Gilpin's own wish with regard to travelling abroad, which he therefore resolved upon, but, at the same time, determined to resign his living, as he accordingly did, to a person very deserving of it. This done, he set out for London to receive the bishop's last orders, and embark.

His resignation gave his lordship much concern, it was done out of a scruple of conscience very uncommon, and which the bishop could see no foundation for, since he could have procured him a dispensation. However, after some words of advice to look better to his interest, he was reconciled, promised to support him abroad, and at parting, put into his hands a treatise upon the Eucharist, which the times not suiting to be printed here, he desired might be done under his inspection at Paris. With this charge he embarked for Holland, and upon landing, went immediately to Malines, to visit his brother George, who was then a student there. But after a few weeks he went to Louvain, which he selected for his residence.

He returned to England in 1556. "Returning to England," says Bishop Carleton, "in the days of

Queen Mary, he beheld to his great grief the Church oppressed with blood and fire; and being placed by Bishop Tonstal in the rectory of Essingdon, he began to preach the word of God, and sharply to tax some vices which then reigned in the Church. He propounded the doctrine of salvation plainly and soundly, which thing procured him many back friends, especially among the clergy, whose faults he had touched to the quick.

“There was at that time among the clergy of the Bishopric of Durham, one Dunstall, parson of a church in that Diocese. This man was very hot against Gilpin, and accused him often to the Bishop, as an heretic, and one that deserved to be burnt as other heretics were. But the bishop could not endure to shed blood, and therefore dealt mildly with him, and preserved him from the projects of his enemies. I have heard Anthony Carleton relate, (and he at that time lived in the bishop’s house) that the bishop’s chaplains at a certain time had some discourse with Gilpin about Luther; and that one of them had asked him what he thought of Luther, and his writings. Gilpin confessed that he had not read the writings of Luther. ‘I propounded unto myself,’ (said he) ‘this course; first of all to search the Scriptures diligently, and to be acquainted with the exposition of the fathers upon them. As for the writings of the Neoterics, I have only looked upon them; howbeit I refuse them not, when and where they agree with the ancients.’ One of them commended Mr. Gilpin’s resolution, and said, ‘it would be well with the Church, if all men would duly respect the writings of the fathers; for then the upstart opinions of late writers would not so much disturb the Church, such as are of these of Luther.’ But Gilpin answered, ‘if Neoterics and late writers produce the opinions of the ancient fathers, the novelty of the men is not to be disdained, but the antiquity of the doctrines is to be revered.’

“They hereupon subtilly draw on Gilpin into a disputation concerning the sacrament of the altar; propounding

therein two questions, the one concerning the real presence, the other concerning transubstantiation. Touching the real presence, Gilpin confessed that he had no very strong argument, wherewith in his judgment he might oppose the real presence; 'For I suppose,' (saith he) 'that therein lieth hid a great mystery, such a one as is above my capacity; rather to be adored, than disputed upon.' They asked then, 'what he thought of transubstantiation?' He answered, 'that there was no necessity why we should believe those things which have no solid foundation in the word of God.' 'Do you not then believe,' (said they) 'as the Church believes?' Gilpin replied that the Church had not always held that as an article of faith: 'I am (saith he) of the Catholic faith, and the Catholic faith changeth not. But in this point I see alteration, such as the Catholic faith is not capable of.' They demanded what alterations in faith he had observed touching the sacrament of the altar. He replieth: 'I do not find that in the Church in former ages, there was any thing spoken or written about transubstantiation. Peter Lombard was either the first, or at least one of the first, that brought in the alteration of the ancient faith. And what do you yourselves think; is the bread of transubstantiation converted into the flesh and blood of Christ?' They answer, that they believe so absolutely. 'But,' saith Gilpin, 'Peter Lombard, who was the first man that made an alteration of the faith of our forefathers in this point, himself did not believe as you do. For in his fourth book, the eleventh distinction, F. thus he hath it; there is no transubstantiation but of bread into flesh, and wine into blood. And if that be true, then doubtless it follows consequently, that in the transubstantiation of the bread there is no blood. And now, saith he, how will you reconcile these things?' They stood at a stand, as having nothing to answer, because the words of Lombard plainly deny that in the transubstantiated bread can be any blood, or in the wine his flesh. Whom when

Gilpin had observed to stagger in this point, 'Take notice now, saith he, of the immutability of the Catholic faith: we see the alteration of transubstantiation. For when Lumbard had broached this doctrine, that there was a kind of change, he would have it none otherwise understood than thus: that the bread only should be changed into flesh, and the wine only into blood. Nor did men at that time dream of any other conversion in the sacrament of the altar, until the fiction of concomitancy was broached by Thomas Aquinas. He was a man that understood well the difficulty of this point, and therefore he underpropped it with concomitancy; that forsooth by reason of concomitancy there is both flesh and blood in the transubstantiated bread. But these are the inventions of later men, whereas the Catholic religion abhorreth invented alterations in matters of faith.' While they were holding this disputation without speaking aloud, because they were close at the bishop's back, who at that time sat before the fire, for it was in the winter season; the bishop leaned his chair somewhat backwards, and hearkened what they said. And when they had done speaking, the bishop turning to his chaplains, used these words, 'Fathers soul, let him alone, for he hath more learning than you all.'"

"The living of Essingdon was attached to the Archdeaconry of Durham, and Gilpin, finding the two offices of parish priest and archdeacon, to be too onerous, requested permission to resign one; the bishop refused, however, to separate the preferments, and Gilpin resigned, but was afterwards presented to the valuable rectory of Houghton-le-Spring. He now lived retired, and gave no immediate offence to the clergy; the experience he had of their temper, made him more cautious not to provoke them. Indeed, he was more cautious than he could afterwards approve, for in his future life he would often tax his behaviour at this time with weakness and cowardice. But all his caution availed nothing. He was soon formally

accused to the bishop a second time, and was again protected by his lordship; who, however, thought proper, perhaps in the view of his own safety, to shew his dislike of his nephew's conduct, by striking him out of his will, of which he had before made him the executor. This loss gave Mr. Gilpin no concern; he was at a great distance from all worldly-mindedness; it was not less than he expected, nor more than he was well provided for. His enemies were not thus silenced: enraged at this second defeat, they delated him to Dr. Bonner, Bishop of London; here they went the right way to work. Bonner was just the reverse of Tunstal, and immediately gave orders to apprehend him. Mr. Gilpin had no sooner notice of it, but, being no stranger to this prelate's BURNING zeal, he prepared for martyrdom, and commanding his house-steward to provide him a long garment, that he might go the more comely to the stake, he set out for London. It is said, that he happened to break his leg in the journey, which delayed him; however that be, it is certain, that the news of Queen Mary's death met him on the road, which proved his delivery.

Upon his return to Houghton, he was received by his parishioners with the sincerest joy, and though he soon after lost his patron, Bishop Tunstal, yet he quickly experienced, that worth like his could never be left friendless. When the popish bishops were deprived, the Earl of Bedford recommended him to the queen for the Bishopric of Carlisle, and took care that a *congé d'elire*, should be sent down to the dean and chapter for that purpose. But Mr. Gilpin declined this promotion, on account of the particular inconvenience of it to himself, as having so many friends and acquaintances in that diocese, of whom he had not the best opinion, that he must either connive at many irregularities, or draw upon himself so much hatred, that he should be less able to do good there than any body else.

In 1561 the provostship of Queen's College was offered

to him, and refused. The account given of his conduct as a parish priest, and the regulation of his family, by Bishop Carleton, is so deeply interesting, that the reader is referred to the memoir reprinted by Dr. Wordsworth. He was exemplary in every department of life, and was especially zealous in the cause of education. He died on the 4th of March, 1583.—*Carleton. Gilpin.*

GERALDUS, CAMBRENSIS. (*See Barri.*)

GLANVIL, BARTHOLOMEW.

BARTHOLOMEW GLANVIL was an English Minorite or Franciscan, of the family of the Earls of Suffolk, in the fourteenth century. He is said to have studied at Oxford, Paris, and Rome. He wrote a work entitled "*De proprietatibus rerum*," and also sermons printed by Wynkyn de Worde.—*Dibdin's Typog. Antiquities.*

GLANVIL, JOSEPH.

JOSEPH GLANVIL was born at Plymouth, in 1636. He was sent to Exeter College, Oxford, in 1652, and in 1656 he removed to Lincoln College, where he took his degree of M.A. in 1658. Although a friend of Richard Baxter, at the restoration he conformed to the Church; he also became a convert to the principles of the Baconian philosophy; and when he had just entered his twenty-fifth year, he wrote a treatise in defence of them, under the title of *The Vanity of Dogmatizing, or Confidence in Opinions, manifested in a Discourse on the Shortness and Uncertainty of our Knowledge, and its Causes, with some Reflections on Peripateticism, and an Apology for Philosophy*, 12mo, 1661. About this time he entered into

orders, and was presented to the rectory of Wimbish, in the county of Essex, and to the vicarage of Frome-Selwood, in Somersetshire. In 1662 he published *Lux Orientalis*; or, An Enquiry into the Opinion of the Eastern Sages, concerning the Pre-existence of Souls; being a Key to unlock the Grand Mysteries of Providence, in Relation to Man's Sin and Misery, 12mo. In 1665 he published *Scepsis Scientifica*; or, Confessed Ignorance the Way to Science; in an Essay on the Vanity of Dogmatizing and Confident Opinion, 4to. Of this treatise his first publication formed the groundwork. It was dedicated to the Royal Society, of which he was now chosen a member. The credit which he had acquired by his writings encouraged him, in 1666, to deliver his sentiments upon the subject of witchcraft, the existence of which he endeavoured to defend. His treatise was originally entitled, *Some Philosophical Considerations touching the Being of Witches and Witchcraft*, 4to, but it underwent frequent alterations in subsequent editions. About this time he was presented to the rectory of the Abbey Church at Bath. In 1668 he published an entertaining and instructive account of modern improvements, in an elegant little treatise, entitled *Plus Ultra*; or, The Progress and Advancement of Knowledge since the days of Aristotle; in an Account of some of the most remarkable late Improvements of practical useful Learning to encourage philosophical endeavours; occasioned by a Conference with one of the Notional Way, 4to. In 1670 he published a Visitation Sermon, which met with general approbation, and was repeatedly reprinted; it was entitled *ΛΟΓΟΥ ΟΡΗΣΚΕΙΑ*; or, A seasonable Recommendation and Defence of Reason in the Affairs of Religion, against Infidelity, Scepticism, and Fanaticism of all sorts, 4to. This was followed by a piece entitled, *Philosophia Pia*; or, A Discourse of the Religious Temper and Tendency of the Experimental Philosophy which is professed by the Royal Society, 1671, 8vo. He also

wrote some observations on the Mines in the Mendip hills, and on the natural history and springs of Bath, which were inserted in the Philosophical Transactions. In 1672 he exchanged his rectory at Frome for that of Streat, in the same county, with the chapel of Walton annexed; and about the same time he was made chaplain in ordinary to the king. His next publication was a volume of Essays on several important subjects in Philosophy and Religion, 1676, 4to, and a treatise called Antifanatic Theology and free Philosophy; which is a kind of supplement to the philosophical romance of Lord Bacon. In 1678 he published, An Essay concerning Preaching, written for the Direction of a Young Divine, &c., with a seasonable Defence of Preaching, and the plain way of it, 12mo. His last work was entitled, The zealous and impartial Protestant, showing some great but less heeded Dangers of Popery, &c., 1680, 4to. He was immediately after seized with a fever, which proved fatal to him in the same year, when he was about the age of forty-four. Soon after his death, Dr. Anthony Horneck published several of his Sermons, and other pieces, with the title of, Some Discourses, Sermons, and Remains, &c. 1681, 4to.—*Gen. Dict. Biog. Brit.*

GLASS, JOHN.

JOHN GLASS, the founder of a sect, was born at Dundee, in 1698. He was educated at St. Andrew's, after which he became minister of a country parish; but in 1727 he published a book, to prove that the civil establishment of religion is inconsistent with the gospel, for which he was deposed by the general assembly. He now gathered followers, who were called by his name in Scotland; but in England they were denominated Sandemanians, from another leader. Glass died at Dundee, in 1773. His works were published at Edinburgh, in 4 vols, 8vo.—*Gen. Biog. Dict.*

GLASSIUS, SOLOMON.

SOLOMON GLASSIUS was born at Sondershausen in Thuringia, in 1593. He became professor of theology at Jena; and also superintendant of the churches and schools in Saxe Gotha. He died in 1656. His works are—1. *Philologia Sacra*, 4to. 2. *Onomatologia Messiæ Prophetica*. 3. *Christologia*. 4. *Disputationes in Augustanam Confessionem*. 5. *Exegesis Evangeliorum et Epistolarum*.—*Moreri*.

GOAR, JAMES.

JAMES GOAR, a learned Dominican monk, was born at Paris, in 1601. He entered into the order of preaching friars in 1619, and was sent on a mission into the Levant, where he made the doctrines and ceremonies of the Greek Church the subjects of his investigation; and in 1647 he published at Paris, in Greek and Latin, his *Eucologion, sive Rituale Græcorum*, fol., reprinted at Venice, in 1730. He also translated into Latin some of the Byzantine historians, which form the curious collection printed at the Louvre.—*Moreri*.

GODEAU, ANTHONY.

ANTHONY GODEAU was born at Dreux, in 1605. He frequented the hôtel of Julie d'Angennes, Mademoiselle de Rambouillet, and was one of those learned men who met at the house of M. Conrart, to discuss subjects of science and philosophy; and to their zeal in the cause of literature the French Academy owes its origin; and Godeau became one of its first and brightest ornaments. In 1636, he was raised by Richelieu to the Bishop-

ric of Grasse, which he relinquished for that of Vence. He was an active prelate, attentive to the duties of his station, and exemplary in every part of his conduct. He died in 1672. The most important of his productions is, *The History of the Church, from the Commencement of the World to the end of the ninth century*, 5 vols, fol. He had laboured on a continuation of this work; but as his MSS. were left in a very unfinished state, they have not been committed to the press. This is the first ecclesiastical history written in the French language; and the following character of the work is given by Mr. Dowling:—"Though he adhered pretty closely to the method of Baronius, and was no doubt chiefly indebted to him for his materials, his conception of his subject was in some degree original, and his work was distinguished by some important peculiarities. It bore the impress of the author's mind, and was accordingly religious, moderate, and candid. Though written to exhibit a popular view of the subject, and excluding therefore inquiries interesting only to scholars, it probably exercised considerable influence on the future cultivation of Church history. It seems to possess the merit of having introduced to the Roman Catholics a peculiarity which the Centuriators had long before made familiar to Protestants, and first shown them how greatly the history of God's dealings with His Church is calculated to minister to the personal edification of the believer."

It is said that the fidelity of the first volume exposed the author to a charge of heresy; and that the intelligible threats of a powerful ecclesiastic induced him to write the rest of his work with less impartiality.—*Dupin. Nicéron. Dowling.*

GODWIN, FRANCIS.

FRANCIS GODWIN, was born at Havington, in Northamptonshire, in 1561, and educated at Christ Church,

Oxford, of which house he became a student in 1578. He was rector of Samford Orcais, in Somersetshire, prebendary of Wilts, and subdean of Exeter. Similarity of pursuits made him acquainted with Camden, whom he accompanied in an excursion into Wales in search of antiquities ; but while he left his friend to record the features of the country, he turned his thoughts to the history of some of the inhabitants, and published, in 1601, a catalogue of the bishops of England, since the first planting of christianity in the island, with an history of their lives and memorable actions, 4to. This valuable work, to which reference has been frequently made in these pages, gained him the friendship of Lord Buckhurst, and the patronage of Elizabeth, who made him Bishop of Llandaff. In 1615 he published a second edition of his work, which, however, was so erroneously printed, from his distance from the press, that he gave another edition in Latin, dedicated to James I., who was so pleased with it, that he translated Godwin to the see of Hereford, in 1617. He died in 1683. After his death was published, in 1638, the Man in the Moon, by Domingo Gonsales, 8vo ; an entertaining piece on a philosophical subject, which he had written in 1583. He wrote also, Annals of the reigns of Henry VIII., Edward VI. and Mary, in Latin, the third edition of which was published in 1630, with an English translation by his son Morgan ; also a computation of the value of the Attic talent and Roman Sesterce ; and Nunciatus Inanimatus, or the Inanimate Messenger.—*Biog. Brit.*

GODWIN, THOMAS.

THOMAS GODWIN was born at Ockingham in Berkshire, in 1517, and educated at Magdalen College, Oxford, of which he became fellow in 1544. In the controversies of the day, he sided with the reformers, and when he

quitted Oxford, became master of the grammar-school at Brackley, in Northamptonshire, where he lived in comfortable independence in the reign of Edward VI. At the accession of Mary, he was exposed to persecution, and leaving his school he began to practice physic, and took his bachelor's degree at Oxford in 1555. On Elizabeth's accession he took orders, and by the friendship of Bullingham, Bishop of Lincoln, he was introduced to the queen, who admired his eloquence in the pulpit, and rewarded him with the deanery of Christ Church, in 1565, and that of Canterbury the next year. In 1584 he was made Bishop of Bath and Wells, being succeeded at Canterbury by Dr. Richard Rogers, Suffragan Bishop of Dover. Bishop Godwin soon after fell under the queen's displeasure, for taking a second wife. He died in 1590. *Godwin. Strype. Fuller.*

GODWIN, THOMAS.

THOMAS GODWIN was born in Somersetshire in 1587, and educated at Magdalen Hall, Oxford, where he took the degree of M.A. in 1609, and that year he was elected master of Royse's free school, in Abingdon. He wrote for the use of his school, *Romanæ Historiæ Anthologia*, 1613, 4to; and in 1616 published at Oxford his *Synopsis Antiquitatum Hebraicarum, &c.*, dedicated to his patron Montague, Bishop of Bath and Wells. In 1661 he obtained from his patron the rectory of Brightwell, in Berkshire, and resigned his school. In 1637 he published his *Moses and Aaron*. He died in the spring of 1643. He was, on account of his book called *Three Arguments to prove Election upon Foresight, by Faith*, engaged in a controversy with Dr. Twisse of Newbury.—*Biog. Brit.*

GOMAR, FRANCIS.

It will not be necessary to enter into a detailed account

of this polemic, as the history of the Arminian controversy has already been given under the articles of Arminius and Episcopius. He was born in 1563 at Bruges, and educated at Strasburg under the celebrated John Sturmius, and at Neustadt, where the professors of Heidelberg found a refuge when Lewis, the elector palatine, had banished them. In 1582 he came to England, and attended at Oxford the divinity lectures of Dr. John Rainolds, and at Cambridge those of Dr. William Whitaker, and at this latter university he was admitted to the degree of B.D. in 1584. The elector Lewis dying in 1583, Prince Casimir, his brother, restored the professors of Heidelberg, to which place Gomar returned from Cambridge, and spent two years there. In 1587 he became pastor of the Flemish church at Frankfort, and exercised the functions of that office until 1593, and in the following year he was appointed professor of divinity at Leyden. Here he remained quietly until 1603, when he became the zealous opponent of his colleague Arminius.

Arminius, as is well known, opposed, and Gomar defended the heresies and peculiarities of Calvin, and as is usual with Calvinists, though it is difficult to assign a reason why it should be so, Gomar displayed a most violent, virulent, and intolerant spirit. It is difficult to understand why the private judgment of Gomar should be infallibly right, and that of Arminius wrong, but Gomar endeavoured by various publications to excite the indignation of the states of Holland against his rival.

The combatants disputed before the states in 1608, (*see Arminius.*) On one of these occasions, Barneveldt, in a short address to them, declared that he thanked God their contentions did not affect the fundamental articles of the Christian religion; Gomar replied, that "he would not appear before the throne of God with Arminius's errors," by which protestation he virtually assumed his own infallibility.

On the death of Arminius, Vorstius having succeeded

him, and holding the same tenets, Gomar in 1609 retired to Middleburg, whence he was invited by the university of Saumur to be professor of divinity, and four years after he exchanged this office for the professorship of divinity and Hebrew at Groningen. He attended the synod of Dort in 1618, where he took an active part in procuring the unjust and persecuting decrees by which that assembly of Calvinists procured the condemnation of the Arminians. He visited Leyden in 1633, to revise the translation of the Old Testament. He died at Groningen in 1641. His works were published at Amsterdam in 1645, fol.—*Bayle. Moreri. Mosheim.*

GOODMAN, CHRISTOPHER.

CHRISTOPHER GOODMAN was born at Chester about 1520, and educated at Brazennose College, Oxford. In 1547 he was constituted one of the senior students of Christ Church, of the foundation of Henry VIII. About the end of the reign of king Edward VI. he was admitted to the reading of the sentences, and chosen divinity lecturer of the university. On the accession of Queen Mary he retired to Frankfort, where he became involved in disputes with those of the English exiles who adhered to the model of the Church of England, as set forth in the book of Common Prayer, (*see life of Knox.*) He thus became one of the chief founders of the Puritan heresy. He united with Knox in contending that "a lady woman cannot be by God a governor in a christian realm." They also maintained, that it is lawful for any private person to kill his sovereign, if he think him a tyrant in his conscience. From Frankfort he went to Geneva, where he and John Knox were chosen pastors of the English Church, and remained there until the death of Queen Mary. He assisted Knox in compiling The Book of Common Order,

which was used as a directory of worship, and he is said to have taken a part in the Genevan translation of the Bible. On the accession of queen Elizabeth, he went to Scotland, where, in 1560, he was appointed minister of St. Andrew's. About 1565 he removed to England, and accompanied Sir Henry Sidney in his expedition against the rebels in Ireland. In 1571 he was cited before Archbishop Parker, for having published, during his exile, a book answering the question, How far superior powers ought to be obeyed of their subjects, and wherein they may be lawfully, by God's word, obeyed and resisted? This had been written against the tyrannical proceedings of Mary; but he consented to a recantation, and an avowal of his loyalty to Elizabeth. He afterwards became preacher at Chester, where he died in 1601, or 1602. He wrote A Commentary on Amos.

GOODMAN, GODFREY.

GODFREY GOODMAN was born at Ruthven in Denbighshire, and educated at Westminster School, and at Trinity College, Cambridge. In 1607 he got the living of Stapleford Abbots, in Essex; in 1617 a canonry of Windsor; in 1620 the deanery of Rochester; and in 1625 the Bishopric of Gloucester.

On the fifth Sunday in Lent he preached a sermon before King Charles I., of which the following account is taken from Lawson's Life of Laud.

"The sermon made an uproar at court, especially among the Puritan zealots, because it was conceived to teach covertly the doctrine of the real presence in the communion, or at least something which had a leaning that way. It excited a dispute in the convocation, without calling forth any decision. The king took the matter into consideration, and commanded Archbishop Abbot,

the Bishops of Durham and Winchester, and Bishop Laud, to meet and consult about the matter. The decision was, (and it ought to be recollected that Abbot was one of the commission,) ‘that some things were spoken less cautiously, but nothing falsely: that nothing was innovated by the preacher against the doctrine of the Church of England; and that the best way to remove any impression was, that the sermon should be again preached, and Bishop Goodman would then shew in what particulars he was misunderstood by his audience.’ This was accordingly done; and here the matter terminated.

“It is a well known fact, that at this period there existed much error among the Puritans respecting the holy communion, and they had unhappily adopted the same opinions as many of the modern dissenters, of reducing both it and the holy sacrament of baptism into mere rites or symbols. For, though the real corporeal presence of Christ in the communion is an error of the Papists to be rejected, inasmuch as it is contrary to the general sense of Scripture, and renders the one great atonement of Christ inefficacious, yet even in the missal, the construction, not the language, is objectionable. It is there stated, that the bread and wine may be *to us*, the body and blood of our Lord Jesus Christ, which language justly implies a worthy communicating: and hence, in opposition to the received Popish doctrine, and the irreverent notions of dissenters, those elements are not mere signs, but holy mysteries, which, to those who worthily and reverently receive them, become by faith the body and blood of Christ, (not, however, transubstantiated,) as St. Paul himself teaches, 1 Cor. x.; and hence, moreover, in the language of the Church, we ‘feed on Christ by faith,’ and we receive as ‘spiritual food the body and blood of Christ.’ It is indeed a modern tenet, that the sacrament is a bare sign, taken in remembrance of Christ’s passion; but this tenet is lamentable and dangerous, and

tends to undermine that reverence with which those holy mysteries ought to be received."

Bishop Goodman was however an extreme man, and a Romanizer, as will appear from the following anecdote. In 1640, the new Canons were set forth, which he refused to subscribe, "and it appeared afterwards," says Fuller, "that he scrupled about some passages on the corporeal presence, but whether upon Popish or Lutheran principles he best knoweth." Laud, then Archbishop, after the clergy had subscribed, advised him "to avoid obstinacy and irregularity therein, but he refused." It was in Henry VII.'s Chapel, and being greatly offended, Laud said to him, "My Lord of Gloucester, I admonish you to subscribe." Goodman remained silent, and Laud again said, "My Lord of Gloucester, I do admonish you a second time to subscribe," and immediately after, "I do admonish you a third time to subscribe." Goodman "pleaded conscience" and was in consequence suspended. He was committed to the Gatehouse, "where," says Fuller, "he got by this restraint what he could never have got by his liberty, namely, of one reputed a Papist, to become for a short time popular, as the only consequent suffering for not subscribing to the new canons."

After this, and during the rebellion, he lived privately in Westminster, and spent much of his time in researches in the Cottonian Library. He died January 19th, 1665, as it is said, in open profession of popery. He wrote 1. The fall of Man, and Corruption of Nature, proved by Reason. 2. Arguments and Animadversions on Dr. George Hakewil's apology for Divine Providence. 3. The two Mysteries of the Christian Religion, viz. the Trinity and the Incarnation Explicated. 4. An Account of His Sufferings. 5. The Court of King James, by Sir Anthony Weldon, reviewed, a MS. in the Bodleian. *Fuller. Lawson.*

GOODRICH, THOMAS.

THOMAS GOODRICH was the second son of Edward

Goodrich, of East Kirkby, in Lincolnshire. He was admitted pensioner of Bene't College, Cambridge, soon after 1500, became fellow of Jesus College in 1510, commenced M. A. in 1514, and the following year was proctor of the university. Being of a studious turn, he made great proficiency in several branches of learning, particularly in the civil and canon laws. In 1529, he was appointed one of the syndics to return an answer from the university of Cambridge, concerning the lawfulness of King Henry VIII.'s marriage with Queen Catherine : and from his readiness to oblige the king in that business, was recommended to his royal favour. He was presented to the rectory of St. Peter's Cheap, in London, by Cardinal Wolsey, at that time commendatory of the monastery of St. Alban's ; and soon after was made canon of St. Stephen's, Westminster, and chaplain to the king. On the death of Dr. West, Bishop of Ely, his nephew and godson, Dr. Nicholas Hawkins, Archdeacon of Ely, at that time the king's ambassador in foreign parts, was designed to succeed him ; but he dying before his consecration could be effected, the king granted his licence to the prior and convent, dated March 6th, 1534, to choose themselves a bishop ; who immediately elected in their chapter-house the 17th of the same month, Thomas Goodrich, S.T.P., which was confirmed by the archbishop, April 13th following, in the parish church of Croydon.

Being a zealous promoter of the reformation, soon after his arrival he visited the prior and convent of Ely ; and next year sent a mandate to all the clergy of his diocese, dated at Somersham, June 27th, 1535, with orders to erase the name of the pope out of all their books, and to publish in their churches that the pope had no further authority in this kingdom. This mandate is printed in Bentham's "History of Ely Cathedral," together with his injunctions, dated from Ely, Oct. 21st, 1541, to the clergy," to see that all images, relics, table-monuments

of miracles, shrines, &c., be so totally demolished and obliterated, with all speed and diligence, that no remains or memory might be found of them for the future." These injunctions were so completely executed in his cathedral, and other churches in the diocese of Ely, that no traces remain of many famous shrines and altars, which formerly were the objects of frequent resort, nor any signs at all that they had ever existed.

In 1540 he was appointed by the convocation to be one of the revisers of the translation of the New Testament, and St. John's gospel was allotted to his share. He was also named one of the commissioners for reforming the ecclesiastical laws, both by Henry VIII. and Edward VI., as well as by the university of Cambridge; and had a hand in compiling the "Common Prayer Book" of the Church of England, 1548; and likewise, "The Institution of a Christian Man," which was called the Bishop's Book, as being composed by Archbishop Cranmer, and the Bishops Stokesly, Gardiner, Sampson, Repps, Goodrich, Latimer, Shaxton, Fox, Barlow, &c. Besides this, he was of the privy council to King Henry VIII. and Edward VI., and employed by them in several embassies, and other business of the state.

After the death of King Henry, he was sworn of the privy council, and in 1551 was made lord chancellor of England. Downes observes, that on this occasion he was much abused by Dr. Burnet, who, not content with a large invective against him for accepting a post, so inconsistent with the function and duty of a clergyman, as he pretends, goes on to load his memory with a heavy accusation of inconstancy in religion, turning with every tide, and resolving not to suffer for the reformation in queen Mary's reign. But this is a most malicious and groundless charge, a base and unworthy slander on a person to whom our reformed Church is so much indebted. And had Dr. Burnet been but as free from those crimes

as the worthy prelate, whom he so scurrilously reflects on, he had left a much fairer character behind him, and been in greater repute with impartial posterity than he is now ever likely to be.

But to return to Bishop Goodrich. While chancellor he was admired by all for his impartial distribution of justice; he had the blessings and prayers of the poor, and the favour and esteem of the rich: his greatest enemies could not but acknowledge him gentle, just, and gracious; and his most intimate friends, when they brought a bad cause before him, found him inflexible, severe, and unprejudiced. Having a great esteem for Bishop Day's learning, he laboured earnestly to reduce him from his prejudices, and dispose him to a favourable opinion of the Reformation; but could do no good on a man so wilful and obstinate. He was one of those, who drew up that excellent book, the Reformation of Ecclesiastical Laws. At the request of King Edward, he put the great seal to the Instrument for the succession of the Lady Jane Grey. This was the reason, why upon the fall of that lady, the great seal was taken from him within two days after Queen Mary came to London. And though it was thought fit, for the present, to let him enjoy the benefit of the general pardon; yet there is no question to be made, but that he would, amongst the rest of the martyrs, have been brought to the stake for his religion, had it not pleased God to prevent it, by taking him to himself, on the 10th of May, 1554. He died at Somersham, of the stone, and lies buried in the middle of the Presbytery. *Downes. Strype.*

GOODWIN, JOHN.

JOHN GOODWIN, a sectary, was born in 1593, and educated at Queen's College, Cambridge. In 1633 he became

vicar of St. Stephen's, Coleman-street, London, from which he was ejected in 1645, for refusing to administer baptism and the Lord's supper promiscuously. Though a zealous Arminian he justified the murder of Charles I.; for which, at the Restoration, he was exempted from pardon; but no measures were taken against him, and he died in 1665. The principal of his works is entitled, "Redemption redeemed," folio.—*Gen. Dict.*

GOODWIN, THOMAS.

THOMAS GOODWIN, a nonconformist of the independent persuasion, was brother of the preceding, and born at Rolesby, in Norfolk, in 1600. He was of Christ College, Cambridge, and afterwards of Catherine Hall, where he obtained a fellowship; but, in 1634, he went to Holland, and became master of the independent congregation at Arnheim. When parliament put down the Church, he returned, was made a member of the Westminster assembly, and president of Magdalen College, Oxford. He was a great favourite with Cromwell, whom he attended in his last moments. At the commencement of Cromwell's illness, Goodwin was heard to express himself with presumptuous confidence on the traitor's recovery; and when the event proved him mistaken, he did not think it blasphemy to exclaim, in a prayer to God, "Thou hast deceived us, and we are deceived."

At the Restoration he was deprived of his place at Oxford, on which he removed to London, and died in 1675. His works, which are rigidly Calvinistic, were printed in 5 vols, folio.—*Gen. Dict.*

GOTTESCHALCHUS.

GOTTESCHALCHUS, otherwise named Fulgentius, was

born about 806, in that part of Germany which had been annexed to France, by the arms of Charlemagne. He went at an early age to Paris, in order to study; he entered a Benedictine convent at Arbais, in the diocese of Soissons. Gifted with a brilliant imagination, a strong will, and ambition without bound, he was soon distinguished in the cloister for his paradoxes, his love of novelty, his zeal for science, his bold opinions, and above all, for the warmth with which he supported them.

At this period, St. Augustine was the father most consulted; his doctrine, often sublime, and sometimes obscure, offered the most subjects of admiration to the learned, and the greatest quantity of matter for controversy. His works were the favourite study of all ecclesiastics; the learned young men occupied their time in copying them out, the professors in expounding, and the old men in recommending them. Gotteschalchus passed his life in endeavouring to understand them, and losing himself in the mysterious questions which are too often to be found in them. He wished to explain, understand, and penetrate every thing. This *extreme* thirst for knowledge argues more curiosity than sense, and is as contrary to a truly scientific mind, as to the humility recommended by religion. He one day consulted Loupus, Abbot of Ferriere, on the question, whether "after the resurrection, the blessed will behold God with their corporeal eyes?" "Wherefore do you fatigue your mind with these idle questions?" said the abbot, "the time you employ in studying them, only serves to increase the natural restlessness of your spirit, without adding to your instruction." Gotteschalchus did not profit by this salutary advice, he did not fear increasing his natural restlessness by plunging deeper and deeper into the mysteries of predestination, which he believed to be the doctrine of St. Augustine, his guide and model.

When he was satisfied with his discoveries, and believed himself sufficiently learned in what will be ever hidden from the eyes of men, he set out on a journey: he visited Rome, Cesarea, Alexandria, and Constantinople, every where sowing his opinions, and only reaping disappointment. On his return to Italy, in 847, he had several conferences with Nothingus, Bishop of Verona, on the subject of his doctrines; and this prelate, unreasonably alarmed at the novelty of the principles put before him, thought it his duty to combat them with the arms of religion, and after having vainly endeavoured to convince him of his danger, he referred him to Raban, Archbishop of Mayence. He judged, as Nothingus had done, that Gotteschalchus taught a dangerous and fatal predestinarianism, that is to say, the doctrine that God had, from all eternity, predestinated men to their salvation or damnation; which doctrine takes away man's liberty, destroys all idea of good and evil, and reduces the human will to a kind of automaton. Such a doctrine *would* have been highly dangerous, but it is doubtful whether Gotteschalchus held it. It is probable, on the contrary, that what he wished to say was not understood, and that the danger of his principles was exaggerated, in order to sanction his punishment. It is also very likely that, in the heat of debate, both parties overstated their system, and at length grew more bitter as they understood each other less. It was the same when, towards the end of the seventeenth century, similar questions were revived, and similar animosities and controversies presented a spectacle humiliating to the human mind, of a deadly combat between two bodies, celebrated for their learning, and debased by their passions.

Gotteschalchus hearing that Raban had declared against him, went to Mayence in order to see him, in the hope of being able to undeceive or convert him; but he was unsuccessful. After several useless conferences, they

wrote against each other; and in one of his writings, Gotteschalchus, drawn on by his subject, accuses his adversary of Semi-pelagianism. The bishop, offended by this recrimination, assembled a council, to which he cited Gotteschalchus; and forgetful that, as a party concerned in the affair, he could not act as judge, condemned him as a heretic, and sent him for justice to the Archbishop of Rheims, Hincmar, his proper judge, and to whom he wrote a synodal letter, very animated, and consequently not very charitable towards the accused. The letter concluded with these words, "We send to you this vagabond monk, in order that you may shut him up in his convent, and prevent him from propagating his false, heretical, and scandalous doctrine." Hincmar was one of the most learned men of his time, but he was also the vainest of his knowledge, and the most fiery. He was delighted to have an occasion for showing his talent for controversy, and his zeal for the Church. Having ordered Gotteschalchus to appear before him, he questioned him, and found him to be firm to his principles; from that time he became his irreconcilable enemy. He assembled a council of thirteen bishops at the Castle of Quiercy, in Picardy, to which he invited Charles-le-Chanoe, and had the doctrine of Gotteschalchus examined before that prince. This latter, condemned already by his judges, who were all prejudiced against him, was not allowed to defend himself, or his reasons were not listened to; he was condemned as a heretic, suspended from the sacerdotal office, declared incapable of teaching, and unworthy of liberty, cruelly flogged before the king and bishops, and shut up for the remainder of his life in the Abbey of Hautvillers. Such barbarous treatment, far from restoring Gotteschalchus to the Church, only revolted his proud and independent spirit, and confirmed him in his opinions, whether good or bad. He would not listen to any agreement with such prejudiced men. He bore his sen-

tence with courage, and preferred death to a humiliating concession.

He died in prison in 868. When he was at the point of death, the monks who had the care of him, gave notice of it to Hincmar, and asked him how they were to treat him. Hincmar had the cruelty to send to Gotteschalchus a formulary of faith, with an order to sign it, on pain of being deprived of the last sacraments, and of ecclesiastical burial. Gotteschalchus rejected it with indignation, and Hincmar's order was executed in all its rigour: nevertheless the treatment he had undergone was censured by a large portion of the clergy of France. Loupus, Abbot of Ferriere, St. Fulgentius, Bishop of Troyes, St. Remi, Bishop of Lyons, highly disapproved of it. St. Remi among others said, and repeated many times, that heretics had formerly been censured, not by blows, but by reasoning. Rabican, a monk of Corby, published an apology for Gotteschalchus, and proved, as far as it could be proved, that the doctrine he had professed was that of St. Augustine, and had always been that of the Catholic Church. Hincmar, on his part, did not fail to answer; he justified his opinion by passages from the fathers, susceptible of various interpretations, and his conduct by his devotion to the holy see. In one of the memorials which he published on this subject, he accuses Gotteschalchus of having been all his life a rustic, a restless monk, and a paradoxical scholar, and he asserts that this was his character in his cloister. Yet if we may believe some of his most illustrious contemporaries, this unfortunate heretic had much wit and learning, but these qualities were spoiled by his great self-love, and his invincible obstinacy. Archbishop Usher published a life of Gotteschalchus, Dublin, 1631, in quarto, and this has been said to be the first Latin book printed in Ireland. It was reprinted at Hanau, in 1662, 8vo.—*Gallais. Biog. Univers.*

GRABE, JOHN ERNEST.

JOHN ERNEST GRABE was born at Königsberg in Prussia, in the university of which place his father was professor of divinity and history. There Grabe received his education. After graduating in arts he devoted himself with great zeal to theological studies, in which, after Scripture, the early fathers engaged his chief attention. Hence he became deeply imbued with reverence for the primitive government of the Church, and saw the necessity of the Apostolical succession. The Church he conceived to be the mystical body of Christ, in union with its divine Head, the one Mediator between God and man: union with the Church he thought to be effected by the due reception of the sacraments; the sacraments he perceived could only be duly administered by those who had authority from the Lord Christ; and it is only by the Apostolical succession, as he believed, that such authority could be proved. This he did not find among the Lutherans, and the want of it he regarded as a fatal imperfection, and one which forfeited on their part all claim to catholicity. This conviction so powerfully pressed upon his mind that at length he thought himself obliged, in conscience, to quit Lutheranism, the religion in which he had been bred, and enter the Roman Church, where that succession was preserved. Accordingly he gave in to the electoral college at Sambia, in Prussia, a memorial, containing the reasons for his change, in 1695, and thereupon he left Königsberg. While he was on the road to Erfurt, there were presented to him three treatises in answer to his memorial, written respectively by Philip James Spener, Bernard van Sanden, and John William Baier, three Lutheran divines, whom the elector of Brandenburg had commanded to reply to Grabe's memorial. Staggered by the arguments contained in these treatises, Grabe immediately sought a personal interview with

Spener, who, having failed in his attempts to remove his scruples respecting the Lutheran communion, sought to prevail upon him at least to relinquish his design of going among the Papists. "In England," says this friend, "you will meet with the outward and uninterrupted succession which you require; take your route thither; this step will give much less dissatisfaction to your friends, and at the same time equally satisfy your conscience." Moved by Spener's recommendation, he came to England, where he was well received by William III., who settled upon him a pension of £100 a-year. In 1700 he was ordained a deacon, and was presented to a chaplaincy of Christ Church, Oxford, which was the only ecclesiastical appointment he ever held. Upon the accession of Queen Anne his pension was continued; and in 1706 the university of Oxford conferred upon him the degree of D.D.

Of his numerous works the most celebrated is his edition of the Septuagint, the text of which is founded upon the Alexandrine MS. then in St. James's library, but now in the British Museum. The first volume, printed at Oxford in 1707, contains the Pentateuch and the three following books. The second volume was to contain all the historical books of the Old Testament, whether canonical or apocryphal; the third, all the prophetic books; and the fourth, the Psalms, the three books of Solomon, &c. But after Grabe had begun to print the second volume, he was induced to postpone the appearance of that, and also of the third volume, by the expectation of being furnished with important MSS. and other materials, which would enable him to render them more complete. That no time might be lost, however, in expediting the whole work, he published in 1709, the fourth volume, *Continens Psalmorum, Jobi, ac tres Salamonis Libros, cum Apocrypha ejusdem, necnon Siracidæ Sapientia*, in fol. and 8vo. In the following year he published a Latin dissertation, giving a particular ac-

count of the reasons why he had departed from his original order of publication, and of the materials which he expected to receive in order to perfect his plan. These were, a Syriac MS. of the original books of the Old Testament, with Origen's remarks upon them; and two MSS., one belonging to Cardinal Chigi, and the other to the college of Louis XIV. Afterwards he received these MSS. and made collations from them; in the mean while he had prepared a volume of annotations upon the whole work, and also collected the materials for the Prolegomena. It required, however, so much time to digest the whole into proper method, that the second and third volumes were not published until after his death; the former in 1719, and the latter in 1720.

He also published *Spicilegium SS. Patrum*; *Justini Apologia Prima*; *Irenæi adversus Hæreses Libri V.*; *Epistola ad Millium*; to show that the Alexandrian MS. of the Septuagint contains the best version of the Book of Judges, and that the version of the Vatican MS. is almost a new one, made in the third century; An Essay upon two Arabic MSS. of the Bodleian Library, and the Book called the Doctrine of the Apostles; *De Formâ Consecrationis Eucharistiæ, hoc est, Defensio Ecclesiæ Græcæ contra Romanam*. He had also published in 1705 a beautiful edition of Bishop Bull's works, in folio, with notes, for which he received the author's thanks; and he was likewise concerned in preparing for the press Archdeacon Gregory's edition of the New Testament in Greek, which was printed at Oxford.

In the meantime he met with the misfortune of having his reputation injured by the brightness of his own splendour. The notorious William Whiston had not only in private discourses, in order to support his own cause by the strength of Dr. Grabe's character, but also in public writings, plainly intimated, "that the doctor was nearly of his mind about the Constitutions of the Apostles, ascribed, though incorrectly, to Clemens Roma-

nus, "and that he owned in general the genuine truth and apostolical antiquity of that collection." This calumny, considering Mr. Whiston's custom of treating others in the same manner, which only injured himself, was neglected by Grabe for some time, until he understood that the story gained credit, and was actually believed by several persons who were acquainted with him. For that reason he thought it necessary to let the world know, by a public writing of his own, that his opinion of the Apostolical Constitutions was quite different, if not opposite, to Mr. Whiston's sentiments about them, as he did in "An Essay upon two Arabic Manuscripts in the Bodleian library, and that ancient book called the Doctrine of the Apostles, which is said to be extant in them, wherein Mr. Whiston's mistakes about both are plainly proved." This piece was printed at Oxford, 1711, 8vo. In the dedication, he observes, that it was the first piece which he had published in the English tongue, for the service of the Church, and it proved in the event to be the last, being prevented from publishing many others which he had designed, by his death, which happened on the 13th of November the next year, in the vigour of his age.

He was interred in Westminster Abbey, where a marble monument, with his effigy at full length, in a sitting posture, and a suitable inscription underneath, was erected at the expence of the lord treasurer, Harley, Earl of Oxford. He was attended in his last illness by Bishop Smallridge, and gave him an ample testimony of his sincere piety and religion. He desired, upon his death-bed, that something might be made public, to declare his dying in the faith and communion of the Church of England, which he thought a pure and sound part of the Catholic Church, notwithstanding some defects, as he apprehended, in the Reformation; and his most hearty wishes for the union of all Christians, according to the primitive and perfect model.

He declared with much satisfaction, that ever since

his coming into England, it had pleased God to grant him an opportunity of receiving the holy communion according to his heart's desire, in its most ancient purity and perfection; receiving it according to the rites of the reformed Church of England, for the authority of whose bishops and priests against the Church of Rome he contended to the very last.

Notwithstanding his indefatigable application to his studies, he was regular in his attendance daily at the public prayers of the Church.

Grabe had so great a zeal for promoting the ancient government and discipline of the Church, among those who had separated themselves from the corruptions and superstitions of the Church of Rome, that he formed a plan, and made some advances in it, for restoring the episcopal order and office in the territories of the king of Prussia, his sovereign; and he proposed, moreover, to introduce a liturgy, much after the model of the English service, into that king's dominions.

Dr. Grabe, although thus sincerely attached to the reformed Church of England, nevertheless agreed with the non-jurors, in a wish that some ceremonies undoubtedly primitive might be restored, such as baptism by immersion, and the mixing of water with the wine in the Eucharist. Neither did he hesitate to express his opinion concerning the oblation of the bread and wine, and the prayer of invocation to God the Father, in the consecration, for the illapse of the Holy Ghost upon them, that they might be unto the communicants, in the mystical sense, the body and blood of His Son Jesus Christ, not in substance, but in grace and virtue, as in the ancient liturgies, for the remission of their sins; for their confirmation in godliness, for the benefit of their souls and bodies; for the communication of the Holy Ghost; for sure trust and confidence in God; and for the resurrection unto eternal life. For the same reason he was never afraid to declare his mind freely for the practice of church

confirmation ; for anointing the sick with oil ; for confession and sacerdotal absolution, as judicial ; for prayers for the souls of the dead, who died in the faith and fear of God ; for the ancient commemoration of saints in the holy Eucharist. And as he used to speak of the want of these things, as defects in the reformed Churches, so it was not without sorrow and some indignation, that he used to lament the corruption and depravation of them in the Church of Rome.

He left a great number of MSS. behind him, which he bequeathed to Dr. Hickes for his life, and after his decease, to Dr. George Smallridge. The former of the divines, carefully performed his request of making it known, that he had died in the faith and communion of the Church of England, in an account of his life which he prefixed to a tract of Dr. Grabe's, which he published with the following title : "Some instances of the Defect and Omissions, in Mr. Whiston's Collections of Testimonies from the Scriptures and the Fathers, against the true Deity of the Holy Ghost, and of misapplying and misinterpreting divers of them," by Dr. Grabe. "To which is premised, a Discourse, wherein some account is given of the learned Doctor, and his MSS. and of this short Treatise found among his English MSS." by George Hickes, D.D., London, 1712, 8vo. There came out afterwards, two more of our author's posthumous pieces. 1.—"*Liturgia Græca Johannis Ernesti Grabii*," i. e. "The Greek Liturgy of John Ernest Grabe." This liturgy was drawn up by Dr. Grabe for his own private use, and was published by Christopher Matthew Pfaff, at the end of "*Irenæi Fragmenta Anecdota*," printed at the Hague, 1715, 8vo. 2. "*De formâ Consecrationis Eucharistiæ, hoc est, Defensio Ecclesiæ Græcæ, &c.*" i. e. "A Discourse concerning the Form of Consecration of the Eucharist, or a Defence of the Greek Church against that of Rome, in the Article of Consecrating the Eucharistical Elements," written in Latin, by John Er-

nest Grabe, and now first published with an English version. To which is added, from the same author's MSS. some notes concerning the oblation of the body and blood of Christ, with the form and effect of the eucharistical consecration, and two fragments of a preface designed for a new edition of the first liturgy of king Edward VI., with a preface of the editor, shewing what is the opinion of the Church of England, concerning the use of the fathers, and of its principal members, in regard to the matter defended by Dr. Grabe in this treatise, Lond. 1721, 8vo. —*Hickes. Biog. Brit.*

GREEN, JOHN.

JOHN GREEN was born in 1706, at Beverley, in Yorkshire, and admitted a sizar of St. John's College, Cambridge, of which he became fellow. In 1744 he was appointed chaplain to the Duke of Somerset, who gave him the living of Borough-green, near Newmarket. In 1748 he was appointed regius professor of divinity; and two years after, master of Bene't College. In 1756 he became dean of Lincoln, and afterwards bishop of that see. In 1771 he obtained the deanery of St. Paul's. He died in 1779. He was one of the writers of the Athenian letters; besides which he published some sermons, and a tract on enthusiasm.—*Gent. Mag.*

GREEN, WILLIAM.

WILLIAM GREEN was educated at Clare Hall, Cambridge, of which he became fellow. He was afterwards presented to the living of Hardingham, in Norfolk. He published the song of Deborah, reduced to metre, with a translation and commentary; a Translation of the Prayer of Habakkuk; the Prayer of Moses; and the 139th Psalm,

with a Commentary; a new Translation of the Psalms, with Notes; a new Translation of Isaiah, from the seventh to the fifty-third chapter, with Notes; and Poetical Parts of the Old Testament, translated from the Hebrew, with Notes. He died in 1794.—*Europ. Mag.*

GREENE, THOMAS.

THOMAS GREENE was born at Norwich, in 1658, and educated in the free-school of that city, and at Bene't College, Cambridge, of which he obtained a scholarship, and in 1680 a fellowship, and became tutor. In 1695 he was presented by Archbishop Tenison to the vicarage of Minster, in the Isle of Thanet, to a prebend in the cathedral of Canterbury, to the rectory of Adisham-cum-Staple in Kent, and to the archdeaconry of Canterbury, into which he was installed in November, 1708, having been chosen before one of the proctors of the clergy in convocation for that diocese. Upon these preferments he quitted the vicarage of Minster, as he did the rectory of Adisham upon his institution (in February, 1716) to the vicarage of St. Martin's-in-the-Fields, Westminster. This he held in commendam with the Bishopric of Norwich, to which he was consecrated October 8, 1721, but was thence translated to Ely, September 24, 1723. He had been elected May 26, 1698, master of Bene't College, upon the recommendation of Archbishop Tenison. In 1699 and in 1713 he served the office of vice-chancellor. George I., soon after his accession, appointed him one of his domestic chaplains. He resigned the mastership of his college in 1716. He died in 1738. He wrote—1. The Sacrament of the Lord's Supper explained to the meanest capacities, London, 1710, 12mo. in a familiar dialogue between a minister and parishioner. 2. The Principles of Religion explained for the Instruction of the Weak, *ibid.* 1726, 12mo. 3. Four Discourses on the

Four Last Things, viz. Death, Judgment, Heaven, and Hell, *ibid.* 12mo; and several Occasional Sermons.—*Masters.*

GREGORY NAZIANZEN.

The reader is requested to refer to the *Life of Basil the Great*, whose history is closely connected with this great and amiable father, who, on account of his profound knowledge of Scripture, is known in history by the title of The Divine. He was born in 328, at Arianzum, an obscure village near Nazianzum, in Cappadocia. His father, who was a man of rank and property, originally belonged to a sect called Hypsistarians, whose religion was a mixture of Judaism and Paganism; but having married a Christian, named Nonna, he was by his wife's persuasion, and that of some pious clergy to whom she introduced him, converted to the Christian faith, and was at length elected Bishop of Nazianzum, where he had officiated as pastor for forty-five years.

To his father, Gregory Nazianzen pays a tribute of filial respect in a narrative of his own life, written in Iambic verse, composed in his old age, and addressed to the people of his church. After an affectionate exordium to his people, he says: "I had a father singularly admirable for his probity: an old man, simple in his manners,—he was a second Abraham. Very different from the hypocrites of our days, he was less anxious to appear virtuous than to be really so. Involved at first in error, he afterwards became a faithful and zealous Christian, and subsequently a pastor, and an example to pastors.

"My mother, to sum up her praises in few words, fell short in nothing of her worthy husband; born of pious parents, and still more pious than they, she was feminine only by her sex, in mind she was superior to men. She and her husband shared the admiration of the public.

“But what proofs shall I give of the facts that I advance? To whom shall I appeal as my witnesses?—To my mother? Her lips were those of truth itself; but she would rather conceal even the good that was known of her, than publish that which, being unknown, might have done her honour. The fear of the Lord was her guide,—who can have a greater Teacher?

“Longing for a son,—a longing so natural to a mother,—she entreated the Lord for one, and incessantly besought Him to listen to her prayer: the impatience of her desires even went further,—she devoted to God, in anticipation, the infant she asked of him, and consecrated to Him the precious gift.

“Her prayers were not put up in vain. She had a happy presage of it in her sleep: she saw in a dream the object so tenderly wished for; she distinguished exactly its features; she heard my name; and this vision of the night proved to her a happy reality.

“I came into existence, and my birth must indeed have been a blessing from heaven to my parents, if I have proved, even in a small degree, deserving of their prayers: if, on the contrary, I have been unworthy, the fault can only rest with myself, not with them.”

He mentions indeed a remarkable dream which happened to himself when yet a child. “While I was asleep,” he says in one of his poems, which runs thus in prose, “a dream came to me, which drew me readily to the desire of incorruptness. Two virgin forms, in white garments, seemed to shine close to me. Both were fair and of one age, and their ornament lay in their want of ornament, which is a woman’s beauty. No gold adorned their neck, nor hyacinth; nor had they the delicate spinning of the silkworm. Their fair robe was bound with a girdle, and it reached down to their ankles. Their head and face were concealed by a veil, and their eyes were fixed on the ground. The fair glow of modesty was on both of them, as far as could be seen under their thick covering.

Their lips were closed in silence, as the rose in its dewy leaves. When I saw them, I rejoiced much; for I said that they were far more than mortals. And they in turn kept kissing me, who drew delight from their lips, fondling me as a dear son. And when I asked who and whence the women were, the one answered, 'Purity,' the other, 'Continence'; 'We stand by Christ, the King, and delight in the beauty of the celestial virgins. Come, then, child, unite thy mind to our mind, thy light to our light; so shall we carry thee aloft in all brightness through the air, and place thee by the radiance of the immortal Trinity.'"

Gregory was first sent for his education to Cæsarea in Cappadocia, whence he afterwards removed to Cæsarea in Palestine; thence to Alexandria, and afterwards to Athens. "At Athens" he says, "there is a passion for the sophists, which is carried to a pitch of delirium. The greater part of those who frequent their schools, not only young men of the lowest condition, but also those of the best families, become infected with it. All are mixed up together in one mass, without distinction or restraint. You might fancy yourself in the noise and uproar of the circus, where crowds of spectators are all eagerness for the race. You see them waving backwards and forwards, clouds of dust rising above their heads; they rend the air with their shouts, they follow the motion of the riders with straining eyes, tracing their course with their fingers, which they agitate as if they were spurring the flanks of the racers, although they are far from them; they dismount one after another, change at their pleasure the officers, and the bounds, and the heats, and the stewards of the list; and who are they, may we ask, that do all this?—An idle rabble, that have not the means of living from one day to another. This is an exact picture of the students of Athens, and of the manner in which they conduct themselves towards their masters, and those whom they imagine to be their rivals. Eager, whatever

school they themselves adopt, to aggrandise the renown of that one above all others, they endeavour to swell the number of its disciples, and increase the income of its professors, by stratagems opposed to all order and decency. For this purpose, they lie in wait at gates and avenues, in the fields and solitary places; in distant provinces, indeed, in all parts of the country, to intercept every one they can find, and enlist them in their own factions and cabals. No sooner does a young man set his foot in Attica, than, immediately, whether he will or not, he sees himself at the mercy of whoever may be the first to lay hands upon him. The scene now becomes half serious, half ludicrous. It begins by his being taken to some one of the party who want to make him their prey, or to some of his friends, or relations, or countrymen; or, perhaps, to the house of the sophist, whose purveyors they may be, and who reckons on their success for his remunerations. Then it is who shall throw out the most taunts at the new comer, with the design, as it should seem, of lowering his pretensions, if he have any, or to make him feel his dependance upon them. In this attack, each displays, more or less happily, the resources of his mind and his character, according to the education he has received. Those who are unacquainted with this custom are alarmed, and take offence at it; those, on the contrary, who are aware of it, make a joke of it; for in all this preamble there is more of threat than of any thing serious. After that, he is conducted with great pomp to the bath, through the market-place. The troop who compose the escort march, two and two, at equal distances. Arrived within sight of the bath, all at once, as if transported with a sudden fury, they set up a great shout. At this signal, which is heard far and near, every body stops; then, as if they were refused admittance, they knock violently at the gates, to intimidate the novice; at last, when they are opened, he is permitted to enter, and is left at liberty: when he comes out, he is

considered as one of the initiated, and takes his rank among his comrades."

He went to Athens about the year 351. Here he became acquainted with Julian, doomed afterwards to fame as The Apostate, but at that time professing Christianity, and here the acquaintance he had formerly formed with Basil, at Cappadocia, ripened into friendship, a friendship of the most enthusiastic nature on the part of the generous and impulsive Gregory;—(*See the Life of Basil.*) "That Basil," says Gregory, when recording his virtues in his funeral oration, "who has rendered such important services to his times. I shared his lodgings, his studies, his meditations; and, I may venture to say, we afforded an example which reflected honour upon Greece. Everything was in common between us. It seemed as if our bodies were animated but with one soul; yet, what above all things cemented the union between us was, our devotion to God, and our love of moral excellence. * * * It is in conformity of sentiment that the true association of hearts consists.

"The period, however, drew near when we were to return to our respective homes, and decide upon our professions: we had sacrificed much time to our studies. I was then nearly in my thirtieth year; I was aware of the attachment of our fellow-students, and of the advantageous opinion they had formed of us. At last the day fixed for our departure arrived; it was a day of grief and conflicting sentiments. Imagine to yourself our embraces, our conversations mingled with tears; our last adieus, wherein our mutual regard seemed to increase at the moment of parting! Our companions would scarcely consent to Basil's leaving them; but when it came to me, I cannot, even at this distance of time, recal that moment without tears. I saw myself surrounded with friends, comrades, masters, strangers, who, all uniting their entreaties and lamentations, proceeded even to lay hands upon me, for friendship allows itself such privi-

leges, and holding me fast in their arms, protested that they would not let me go away. * * * My heart, however, yearned towards my native country, and the hope of being able to devote myself entirely to Christian philosophy. I thought, also, of the old age of my parents, bending under the burden of their long-continued labours: this determined me, and I quitted Athens secretly, but not without difficulty.

“Once more at home, the first object of my philosophy was to make a sacrifice to God, along with many other tastes, of my study of eloquence, and my passionate attachment to its fascinations. In the same cause, how many have not hesitated to abandon their flocks in the fields, and cast their gold into the unfathomable depths of the ocean !

“I found myself in a terrible perplexity when I had to decide respecting my choice of a profession. * * * I had frequently remarked, that those who delight in active life are useful to others, but useless to themselves ; that they involve their peace in a thousand troubles, and that the calm of their repose is disturbed by continual agitations. I saw, also, that those who withdraw themselves entirely from society are, as it must be confessed, more tranquil ; and that their minds, unfettered by worldly cares, are in a fitter state for contemplation ; but that, at the same time, they are good only for themselves, that their benevolence is narrowed, and that their lives are equally gloomy and austere. I took the middle course, between those who fly the world altogether, and those who devote themselves to it too eagerly ; resolving to share the meditations of the one, and emulate the activity of the other. I was determined so to do by motives yet more pressing ; piety requires that, after God, our first duty should be paid to our parents ; as it is to the existence we derive from them that we owe the happiness of becoming acquainted with Him. Mine found from me, in their advancing years, all the succour and support they

had a right to expect in a son. In taking care of their old age, I endeavoured to merit that my own also should have care taken of it, when need might require: we can only expect to reap what we may have sown. I exercised my philosophy principally in concealing my predilection for a solitary life, and in endeavouring to become a servant of God, rather than to appear such. I felt the greatest reverence for those who, having embraced the public functions of the Church, invest themselves also with a holiness of character, and govern the people, in teaching the sacred mysteries of religion: yet, though I lived among men, my earnest longings after solitude seemed to consume my heart. I respected the dignity of the episcopacy; but, whilst I gazed on it with veneration from afar, I shrunk from the thought of its nearer contemplation; as weak eyes turn away from the rays of the sun. Little did I think, then, that any circumstances could ever have the power to conduct me into its inmost sanctuary."

To render him the more publicly useful, his father prevailed with him by earnest solicitations, though contrary to his own inclination, to enter into holy orders, and constituted him a presbyter, to which he the more patiently submitted because of the necessities of the Church, it being then much infested with heretics, as he tells St. Basil in a letter to him on that occasion. Of their crafty artifices he had mournful experience in the deception of his own father by them. For the Arians, in the convention at Constantinople, in the latter end of the year 359, had with all possible subtilty refined the expressions of their doctrine, pretending, in reverence to the divine oracles, they could not use the word consubstantial, as being an unscriptural term; and therefore, laying that word aside, they expressed the article thus: That the Son was in all things like the Father, according to the Scripture. By this specious pretence they deluded several of the Eastern bishops, and among the rest, Gre-

gory of Nazianzum, who subscribed their confession, and admitted them to communion. Upon this many refused to communicate with him, and a great breach was made in his Church, which had become wider, had not this his son put a stop thereunto. He first made his father sensible of his mistake, which he readily acknowledged, and thereupon the offended party was soon brought to a reconciliation, for confirming which our Nazianzen then made his first oration concerning peace.

Julian being now advanced to the imperial seat, was heartily vexed to see how his heathenish party was every where run down, and that particularly Basil and Nazianzen vanquished them with their own weapons, which therefore he resolved to wrest out of their hands, by establishing a law which not only forbade Christians to teach school, but also prohibited their being taught the learning of the Gentiles. But herein the device of this crafty enemy was disappointed, for God hereupon stirred up such as abundantly compensated the want of those profane authors by their excellent writings. The most noted writers of this kind, were Apollinarius and his son. The former, being an ingenious poet and grammarian, composed the Jewish antiquities to the time of King Saul, in heroic verse, in imitation of Homer, which he divided into twenty-four books, and he denominated each after the letters of the Greek alphabet. He also represented the rest of the history of the Old Testament in other kinds of verse, in imitation of Euripides, Sophocles, and Pindar; and indeed he comprehended the whole system of the liberal sciences in divers sorts of poetry, taking his Argument from the Scriptures.

About the same time the younger Apollinarius, son of the former, reduced the Gospels, and St. Paul's Epistles, into the form of dialogues, like those of Plato, and in his style. This he did with such accuracy, that he was esteemed not to come behind the most

celebrated of the ancients in their compositions. He also wrote a book entitled, *Concerning the Truth*, which he dedicated to the emperor, wherein he ably maintained the cause of christianity. We have also still extant an exact and noble metrical version of the Psalms, composed by the same person. By these means the Christian youth were sufficiently supplied, notwithstanding their being withheld from the profane learning of the Grecians. This excellent writer is indeed said afterwards to have fallen into some errors concerning the mystery of the incarnation, and to have given rise thereby to a sect of heretics called Apollinarians, who affirmed that Christ had a human body, but not a reasonable soul or mind, His divine nature being instead thereof.

Julian not only assaulted the Christians by such crafty methods, but also by open force: particularly he sent a party of soldiers with an officer to Nazianzum, demanding the church lately built by the elder Gregory, to be surrendered to him, which the good old man courageously refused; and the people were so affected therewith, that the officer was forced quietly to return. Soon after this Julian was slain, upon which Nazianzen published his *Invective Oration* against him, wherein he severely exposes his vanity, in endeavouring to hinder the Christians from useful learning, severely inveighs against his great impiety, and discovers how the vengeance of God shone forth in his miserable death. And then he concludes with admiring the wisdom of the divine providence, which hereby relieved the Christian Church, and confounded the designs of the Pagans.

Sometime after this Nazianzen retired into the wilderness, having been earnestly invited by his dear friend Basil to come thither to him: for though he was in holy orders, he looked upon his being brought thereinto as a kind of force put upon him, and therefore took liberty to dispense with the obligation laid on him thereby. In this retirement he arrived to a higher degree of contemn-

ing the world, correcting the exorbitances of nature, bridling his affections, and subduing his lower appetites to the conduct of reason. Here the earth was his bed, the most ordinary diet his fare, and the coarsest garments his clothing. He spent his days in watching, weeping, fasting, and labour, and a great part of his nights in hymns and meditations, not suffering the allurements of pleasure to have any entertainment in his mind. He here also improved his knowledge in the holy Scriptures, with which the more he conversed the better he liked them ; and in a little time despised those profane authors which had been formerly his delight.

But here he was not to remain long; his father's growing weakness, and great age, together with the Arians' vigorous opposition to the Church, loudly calling for his presence at home. His father had often solicited his return to assist him in these difficulties, and had used his friends' intercession, as well as his own application to attain it, which at length effectually prevailed on him. After his return he published a large apology for his absence, therein shewing, that he retired not through fear of danger, nor because he slighted an ecclesiastical function, or was offended that no higher preferment was offered him, but that it proceeded from his affection to a solitary life, as likewise from a sense of the importance of the ministerial work, and of his unfitness for the discharge of it. He further declares, that he was induced to return in compliance with the desires of the Church at Nazianzum, and from a reverence to his father's commands, which he could no longer withstand in refusing to come to his assistance.

Thus he became coadjutor to his father, supporting his age by unwearied diligence, in preaching the truth, convincing opposers, and helping him in all parts of his office ; though some that had importuned his presence now manifested an indifference towards his ministry, as he complains in a discourse on that occasion. Before

he had been long thus engaged, the family was greatly afflicted by the loss of his brother Cæsarius, who was a person for parts, learning, and virtue, excelling most of his time. As he was eminent in other parts of learning, so he was most peculiarly eminent in the knowledge of medicine, and was therefore invited, by the emperor's order, and upon most honourable terms, to remain at Constantinople, which he then refused. But at length, to the great trouble of his friends, he returned thither, and was chief physician, and afterwards also treasurer to Julian the emperor, who had a value for any man of learning, and bore a very peculiar kindness towards him. This was a great grief to his parents, and the greater, because some were not wanting to reproach them with it, that he, the son of a Christian bishop, should dwell in the family of an apostate emperor, who openly defied Christianity; alleging, that bishops would not be likely to prevent others from being corrupted, or keep themselves from infection, if they could not first prevail on their own children.

These considerations Nazianzen had laid before Cæsarius in a letter, entreating him to quit his offices, and retire, both to preserve himself from pollution, and to relieve the minds of his aged parents, being unable longer to support themselves under this burden. He put him in mind, that if his arguments prevailed not, he must either be unequally associated with the impious, while he himself remained a sincere christian, or else, which would be infinitely worse, be vanquished by their temptations, and become like them. This counsel produced its desired effect, and Cæsarius resolved to part with all, rather than make shipwreck of a good conscience. Julian had endeavoured both by threats and allurements to bring him over to Paganism, as likewise to convince him by dint of argument; but Cæsarius was conqueror in all, and positively told him he was a Christian, and determined to continue so. And thereupon he took the opportunity

of the emperor's going into Persia, and returned home, to the great satisfaction of his relations.

But after about two years he went again to court, when Valens, who was not yet tainted with Arian heresy, governed the Eastern part of the empire, who advanced him to his former dignities, and designed his advancement to greater. He was in Bithynia in the discharge of his office, when that dreadful earthquake happened which made great desolations in several places, and particularly ruined the famous city of Nice; nor was Cæsarius himself preserved without a very peculiar Providence. This Nazianzen soon improved, to excite him to greater seriousness in religion, and withal signified his hearty wishes for the enjoyment of his company, and that they might together praise God for so eminent a deliverance. Cæsarius apprehended his meaning, and in compliance with his desires returned home, but soon after fell sick and died, to their unspeakable sorrow.

Nazianzen made a funeral oration at his interment, commending him for his ingenuous temper, his sobriety, and circumspect life, for his care in preserving himself from pollution in the midst of temptations, and keeping himself clear from the vices with which courtiers are usually infected. He also declares his stedfastness in religion, and his incomparable charity to the indigent, whom he had made the sole heirs of his plentiful estate, comprising all in these few remarkable words, My will is that all I have be given to the poor. Yet no sooner was he dead, but some greedy officers laid hold of his estate, pretending a right to it, which caused much trouble to Nazianzen, who was trusted with the disposition of it, and created a contest which continued long, and occasioned him to write once and again to Sophronius, the governor, about it.

Nazianzen's brother being thus dead, he remained with his parents, expressing all dutiful respects to them, until at length a new trouble arose, which he often laments as

the greatest that ever befel him. The emperor Valens had lately divided Cappadocia into two provinces, making Tyana the metropolis of that which was hereupon called the second Cappadocia; by which means, Anthimus, bishop of that place, claimed the government of the Churches within that province, which had been formerly subject to Basil, as Archbishop of Cæsarea. Basil hereupon erected new bishoprics, and among the rest he made Sasima one, a town situate on the borders of that new-made province; and that he might have a trusty friend in it, he desired our St. Gregory to accept thereof as his charge. But Nazianzen rejected it with contempt, as contrary to his beloved retirement, and also resented it as a great affront that he should offer him so mean a place, and in all respects so inconvenient for him. Basil being vexed at such a refusal, treated him with an overgreat sharpness, charging him with clownishness, and not understanding his interest, or how to oblige his friends. The other replied with no less acrimony, telling him, he could not imagine how he had deserved such usage, that it was unreasonable for a man to be affronted, and then blamed for complaining of it; that abating his episcopal dignity, he knew not wherein he was inferior to him, as he himself had been ready to acknowledge at other times. He told him, that people generally cried out against him for this attempt, and that their most gentle reflections were, that it agreed not with the rules of true friendship, as being an instance of disrespect towards him, who had been serviceable to him upon so many occasions. He added, that he had been made use of by him only as a scaffold, which, when the building is erected, men take down and throw aside as no further useful; and therefore begged him no longer to hinder his repose, concluding that he had no mind to a bishopric, though others were eager in the pursuit of that dignity. Into such heats and unbecoming reflections, these two so intimate friends brake forth on this occasion.

Notwithstanding all this, Basil would not relinquish his attempt, but applied himself to Nazianzen's father, by whose influence and paternal commands he was at length prevailed with to consent, and so submitted himself to be ordained bishop of that province. At the same time he made an apologetic oration, and therein especially directed his discourse to his father and St. Basil, signifying the reasons why he was so averse from accepting that charge, and also telling them, that since he was now in it, he expected their guidance and direction in performing the duties thereof. But he could not forbear still reflecting on the unkindness of his friend Basil, in putting such difficulties upon him, though he now did it with much more modesty and gentleness than before. The next day being a festival for commemorating the martyrs, came Gregory Nyssen, Basil's brother, whom Nazianzen entertained with an oration, wherein he pressed to an imitation of the piety, purity, zeal, and constancy, of those who had by martyrdom borne a testimony for religion; and further shewed, that we in conformity to them should offer up ourselves as a living and reasonable sacrifice to God; and that this was the only way to honour the martyrs, and be accepted with Christ, and not by meeting to eat and drink, and to indulge our appetites, which is more suitable to an heathen festival than a Christian solemnity. Anthimus, of Tyana, soon endeavoured to bring Nazianzen over to his party, and to own him for his metropolitan, but he continued stedfast to the interest of Basil; whereupon Sasina was seized, and to his great satisfaction he was hindered from entering upon the government of it, nor indeed was there any thing to invite him thereto, it being a very mean, dirty, and unwholesome place.

Upon this Nazianzen retired to a solitary hospital, and there past his time in the exercises of devotion and a mortified life, but was soon disturbed in his retirement by his father's commands and intreaties, to take on him

the charge of Nazianzum : his own great age and infirmities having disabled him from bearing the burden thereof himself. He knew his son's averseness to it, and therefore applied himself with all endearing insinuations. "Son," said he, "your aged father is become a petitioner to you his youthful son. I ask not riches nor honour from you, but only that, like Aaron and Samuel, you would minister before the Lord. Reject not his desires who was the instrument of your being; and, though the request were not so reasonable as it is, remember that it is your father that makes it. Comply with me in this, or else I protest some other shall close my eyes, and take care of my funeral; this I will inflict as a punishment upon you. Assist me the little time I have to live, and then I shall leave you to follow the counsels of your own mind." To this melting address, Nazianzen replied: "Sir, how grievous soever your commands are, yet for your sake I submit; but upon this condition, that when it shall please God to remove you to heaven, I may be wholly free from any further care of this province." Upon these terms they agreed, and so he became his father's substitute, and thereupon made an oration to his people, signifying with what difficulty he was brought thereto, and that his compliance was merely in reverence to his father, and from a desire of promoting the public good, and therefore desired the utmost assistance which they were able to render him therein. He further told them, that when he could be no longer assistant to his father in his office, none should compel him to continue in it, contrary to his inclination; seeing all that undertake the episcopal work should do it with a freedom of mind, and not have any force put upon them therein.

It was soon after his coming into this station, as is probable, that we find him employed in appeasing the governor, who was offended with the people of Nazianzum, for tumults lately made, either upon the account of their

burdensome taxes, or upon some other occasion. It is thought by some of the ancients that this governor, who now threatened them with severity, was one Julian, formerly Nazianzen's schoolfellow and intimate acquaintance. To appease him, Nazianzen got up into the pulpit, and made an oration, first applying himself to the people, to encourage them against despondency under their apprehended danger; and also to caution them against insolency, reminding them of the obedience that is due to magistrates, according to the rules of Christianity. Then he addressed himself to the governor, admonishing him of his religious education, his baptism and profession of Christianity, exciting him by several powerful arguments to exercise his authority with mercy and gentleness, and to improve the same for Christ, from whom he had received it.

Shortly after he was the mournful orator who preached at the funeral of his sister Gorgonia, who had been wife to Vitalian, a gentleman of those parts, by whom she had several children. In his oration he gives this character of her, That she was a woman of great virtue, piety, and charity, her doors being open to all that were in want and necessity, and of singular prudence in her relative capacities. That she was of a grave and even demeanour, between merriment and moroseness, a great enemy to all artificial beautifyings, very modest in her dress, and temperate in her diet, and frequently spent whole nights in reading the Scriptures, and divine meditations, in praising God or praying to him, through her frequency in which her knees were grown hard like those of camels. She would not, through bashfulness, as he further tells us, suffer any physician to come near her in her greatest sickness, and being once seized with a malignant fever, which was deemed mortal, she ventured on the following strange method of cure. Finding some intervals between her fits, she got up in a stormy night, and went to the church, and kneeling at the communion-

table, earnestly requested her recovery, resolving she would not go thence until she was restored to her health, which she at length obtained. But still she retained her desires of departing, and of being with Christ, the particular day of which was represented to her in a vision, as he further relates. In her last sickness, she called her husband, children, and friends about her, and after suitable discourses with them, she was heard with a very low voice to repeat those words of the psalmist, "I will lay me down in peace and rest," and so expired.

Not long after her death followed that of her father, when he had been Bishop of Nazianzum forty-five years, and was one hundred years of age. His eminent virtues were well known before he became a Christian, as he was afterwards a serious professor, and a most excellent bishop, making up his want of those advantages of education, which some possessed, by his unwearied industry, through which he attained to a great understanding in the Scriptures, and the doctrines of religion. He was a zealous defender of the Catholic faith, and recovered his see from great corruptions, both in principles and practice, with which he found it overspread. He observed a due medium both in his food and raiment, between sordidness and curiosity. He was courteous and affable in his conversation, and though naturally passionate, he never gave way to it, unless where zeal for religion required the exercise of a just anger. He was eminently charitable to the poor, and in a word, a true Nathaniel in whom there was no guile. This is a breviat of the character that Nazianzen, his son, gives of him in his funeral oration, at the conclusion of which, he addressed himself to his mother, Nonna, to comfort her under so great a loss, saying, "We ought not to envy the happiness of our godly friends, for our own convenience;" and supported her with the consideration, that she must quickly follow him to the same felicity.

These consolations were very seasonable, for she being much about the same age with her husband, and being now deprived of him who was the chief prop of her life, died, as it is very probable, about the same time. Nazianzen describes her in the following manner: "She was a woman of extraordinary piety, which she received as it were by inheritance from her ancestors, and imparted the same to her husband and children, being a faithful wife, and an excellent mother. She slighted the bravery which other women admired, accounting the divine image the truest beauty, and virtue the greatest nobility. She revered the ministers of Christianity as the ambassadors of heaven, and spent her time in fastings, watchings, prayers, and singing of psalms, day and night. She shunned conversing with her nearest relations, if heathens; nor would she eat or have any familiarity with such as defiled themselves by pagan worship. She was of an even temper under all troubles, and praised God under all calamities, though at the same time none was more compassionate to others in their distress."

Sorrows thus following one another, sufficiently weaned Nazianzen from home; and now, looking on himself as fully released from his charge, he resolved to retire, having first endeavoured, though in vain, to procure one fit to succeed his father at Nazianzum. Yet he continued not long in his solitude, but returned from it about the time of St. Basil's death, whom, to his great trouble, he could not attend in his last hours, being hindered by his own sickness: yet he shewed a due respect to his friend's memory, by an eloquent encomium upon him. About this time his presence was desired in a synod held at Antioch, to heal the divisions that had been long, in the Eastern Churches, caused by the Arian party. He was here selected, in consideration of his great learning and abilities, to go to Constantinople, the chief refuge of those heretics, and there assist the orthodox in defending the Catholic faith.

It was now about forty years since the Church of Constantinople enjoyed the blessing of orthodox teaching and worship. Paul, who had been elected bishop at the beginning of this period, had been visited with four successive banishments from the Arian party, and at length with martyrdom. He had been superseded, first, by Eusebius, the leader of the Arians; then by Macedonius, the head of the sect which denied the divinity of the Holy Spirit; and then by Eudoxius, the Arianizer of the Gothic tribes. On the death of the last mentioned, A. D. 370, the remnant of the orthodox elected for their bishop, Evagrius, who was immediately banished by the emperor Valens; and, when they petitioned him to reverse his decision, eighty of their ecclesiastics, who were the bearers of their complaints, were subjected to a sentence severer even than our celebrated *præmunire*, being burned at sea in the ship in which they were embarked. In the year 379, the orthodox Theodosius succeeded to the empire of the East; but this event did not at once alter the fortunes of the Church in his metropolis. The body of the people, nay, the populace itself, and, what is stranger, numbers of the female population, were eagerly attached to Arianism, and menaced violence to any who was bold enough to preach the true doctrine. Such was the calamitous state of the Church itself; in addition to which, must be added the attitude of its external enemies:—the Novatians, who, orthodox themselves in doctrine, yet possessed a schismatical episcopacy, and a number of places of worship in the city;—the Eunomians, professors of the Arian heresy in its most undisguised blasphemy, who also had established a bishop there;—and the Semi-Arians and Apollinarists, to whose heretical sentiments we need not here allude. This was the condition of Constantinople when the orthodox members of its Church, under the sanction and with the co-operation of the neighbouring bishops, invited Gregory, whose gifts, religious and intellectual, were well

known to them, to preside over it, instead of the heretical Demophilus, whom Valens, three years before, had placed there.

Gregory consented. A place of worship was prepared for him by the kindness of a relative, and Gregory soon became the object of the public admiration; his thorough acquaintance with the sacred writings, his close and strong reasoning, his lively and fruitful imagination, the clearness of his expressions, and the beauty of his style, charmed all that attended his sermons. The Catholics flocked to him with eagerness and joy, to hear the doctrine of the blessed Trinity, of which they had been so long deprived. The heretics, and even the very pagans, crowded to his sermons, and were pleased with the eloquence of this great doctor. He was frequently interrupted in the pulpit, and obliged to be silent, while his audience expressed their approbation by clapping hands, or loud acclamations. Several thought their time well spent in writing down his sermons; and those, who had good memories, were fond of shewing them by repeating his discourses.

One of the greatest abuses Gregory found in the Church of Constantinople, and which called aloud for redress, was an unhappy itch for disputing about religion. The Catholics were not entirely free from this restless humour; but the heretics were quite mad with it. Gregory could not bear to see Divinity handled so familiarly by all sorts of people, and degenerate into mere sophistry, and the art of wrangling. In opposition to this abuse, he made five discourses; in which he shews that treating on religious subjects is not every man's business, but reserved to those who have a pure heart, or are serious in their endeavours to cleanse it, and have made some progress in meditating on holy things: that those sacred questions are to be handled only when we are calm and free from such passions as cloud and disturb our reason; and never to be discussed before such as are so entirely ad-

dicted to their pleasures that they have no sense of religion. This is the subject of the first discourse, and is followed by four more, which treat of the being, and attributes of God, and the doctrine of the holy Trinity. Gregory is generally supposed to have taken the appellation of The Divine from those pieces; a title which is given him by the ancients; the Greeks especially made use of it to distinguish him from other fathers of the same name; and it was never allowed to any but him since St. John the Evangelist.

The first news of the wonderful success of Gregory's endeavours for the reformation and instruction of the people of Constantinople was so agreeable to the orthodox prelates, that they began to look on him as the pastor of that great and populous city. Peter, who had succeeded the famous Athanasius in the government of the Church of Alexandria, wrote to him in the most respectful and handsome terms, and such as seemed to own him Bishop of Constantinople, and confirm him in that dignity; and he declared to his colleagues that he received him in that quality. Gregory's great reputation drew several persons to Constantinople, distinguished by their virtue and erudition, who resorted thither to enjoy the advantage of such a master. St. Jerome was one of that number, who studied the holy Scriptures under him. But Gregory was not so happy in all his scholars; at least Maximus, the cynic, proved an exception. He was a native of Alexandria, and, although a Christian, made public profession of the philosophy from which he received his surname. He wore the habit peculiar to that sect, had long hair, carried a staff, and was endowed with all the impudence, and snarling humours, of those pretended philosophers. After he had run through several provinces, and given proofs of a vicious and disorderly inclination wherever he came, at last he settled at Constantinople. He was so great a master of the art of

hypocrisy, that he imposed on Gregory, and passed for a confessor, and one who had suffered for religion all those punishments his extravagancies had met with in his travels. This impostor recommended himself further to the consideration of Gregory, and the good opinion of the people, by applauding his sermons, declaiming strenuously against the heretics, and wearing the appearance of strict piety and extraordinary zeal. Gregory was so far deceived in him, that he took him into his house, admitted him to his table, unbosomed himself to him with the utmost ingenuousness and confidence; and, as if he could never appear too sensible of his supposed merit, made a set discourse to the people in commendation of him. This is what we now have under the title of the Eulogium of the Philosopher Hero; for St. Jerome assures us that piece was designed for a commendation of Maximus.

The cynic, having thus insinuated himself into the favour of Gregory, formed a design of supplanting him, and placing himself in the see of Constantinople. The first person to whom he communicated his intentions, and brought into his measures, was a priest of that Church, who from a jealousy of Gregory's eloquence, had contracted an aversion to his person. Their united endeavours prevailed with Peter of Alexandria, to favour the ambitious philosopher's pretensions, the very man who had been so warm the year before for Gregory. That patriarch in every other particular was a person of a spotless character; and it was never known what could make so surprising a change in his sentiments and conduct; but it is most certain that he espoused his cause so heartily, that he sent seven bishops of his province to Constantinople, to consecrate Maximus; who found means to borrow a considerable sum of money, which was employed in purchasing the good will of some, who had expressed a particular affection for Gregory. Having thus formed a strong party, who were ready to declare

for their benefactor upon the first motion, the conspirators, who were all Egyptians but one, took their advantage of Gregory's being confined to his bed by sickness, entered the church in the night, and began the ceremony of Maximus's consecration; but the day came upon them too fast, and would not give them leave to finish their stolen solemnity. Such of the clergy as lived near the church, and could not but perceive what they were at, alarmed the town immediately; upon which the Egyptians were forced to quit the place, and take shelter in a private house, where they made an end of their schismatical consecration.

The whole body of the clergy, and all the faithful of Constantinople, resented this unwarrantable enterprize; Maximus's true character was published, and that infamous person driven from the city disgracefully. Gregory was most sensibly afflicted at this tumultuous proceeding, and resolved to retire to avoid being the least instrumental in disturbing the peace of a Church he had so happily recovered. Full of this resolution, he went up into the pulpit to take his leave of his flock. As soon as they heard him express himself on that subject, the whole congregation rose up, declared him their bishop, and conjured him to take that title, and not abandon them in their distress. But he made a vigorous resistance, and seemed resolved not to continue in possession of the episcopal see, without being placed in it canonically by an assembly of bishops. They grew so clamorous in their demands, that for some time he remained silent, being neither able to make them give over their pressing instances, nor prevail with himself to comply with them. This contest lasted thus until the evening, and then they protested he should never quit the church until he had granted their request. Finding them thus resolute, he promised to stay with them until the arrival of some prelates, who were expected there shortly; but would not give them this assurance upon oath, as they seemed

to require. Thus Maximus's attempt only enhanced the affections of the people for Gregory, and the heretics were disappointed of their hopes of dividing the Catholics by this dispute.

That unhappy person, though loaded with the curses of the people, and driven out of the city, had the assurance to make a journey to Thessalonica, in company with the Egyptian bishops, who had ordained him, where his business was to beg the emperor's protection, and engage him to support him in the see of Constantinople. Theodosius repulsed him, upon which he was obliged to retire to Egypt. Gregory had now no disturbance, and therefore pursued his apostolical employments with his usual fervour and assiduity until Theodosius came to Constantinople, which was 'on the 24th of November, 380. That prince had not been three days in the city, when he drove the Arians out of all the churches there, and restored them to the Catholics, after they had been alienated forty years. Gregory desired to retire, for he was humble enough to believe his absence might contribute to the peace of the Church. But the emperor, who from the first moment of his arrival had treated him with great respect, and spoken very advantageously of his conduct, not only pressed his stay, but would have the satisfaction of putting him in possession of the great church, which he performed with much solemnity. The Catholics desired Theodosius to make their joy complete, by obliging the Saint to accept of the title of Bishop of Constantinople. Gregory refused the proffered dignity the first day, but was obliged to submit the next, and was placed in the episcopal chair by force. He could scarce pardon his friends this act of violence, and looked on his instalment as irregular. For, though he was possessed of no other bishopric, and the see of Constantinople was vacant, he knew a canon of the council of Antioch, forbidding the making such a step without the authority of a lawful council.

Theodosius, having restored the churches to the Catholics, under the direction of Gregory, put him in possession of the episcopal palace too, and the whole revenues of the diocese, which were grown very considerable. As they had suffered much from the irregular conduct and extravagance of the Arian prelates; some of his friends would have had him inquire into and punish the mal-administration of such as had wasted or destroyed what the liberality of princes and the nobility had granted to the Church of Constantinople; but he would not listen to the proposal; being assured that he was accountable to God only for what he had received. Gregory was so great a stranger to contention, that he treated his professed enemies with an engaging sweetness; and, although the emperor was always ready to employ his authority for reducing the heretics, Gregory never had recourse to his assistance, but chose to overcome them by acts of charity and generosity. But they were not to be gained, nor prevailed with to pardon him the disgrace of their party. After several repeated insults, which he bore with a patience truly Christian, they made an attempt on his life, as the only expedient left for delivering themselves from so formidable an adversary. When he was installed by the emperor, the crowd and fatigue of that ceremony obliged him to retire into his chamber, to repose himself. Several persons came to make him their compliments on that occasion, and after a short stay left him. Gregory perceived one of the company remain behind; he was pale, wore long hair, and had in every particular the appearance of a person in distress. Alarmed at his figure, he was going to arise, when the young man threw himself at his feet; and fear and grief seemed to have deprived him of the use of speech. Gregory asked him who he was, whence he came, and what was his business there; but could get no other answer from him than tears, sighs, and such postures as were expressive of a deep sorrow. Several endeavours

were used to oblige him to quit the house, which nothing but downright force could do. One of those that helped to carry him off, told the bishop that the afflicted person was an assassin, who would have murdered him, had not a singular providence interposed; but that, touched with remorse for the villanous design, he was come to accuse himself. Gregory, moved at this account, and the countenance of the criminal, dismissed him with the following words: "Go in peace," said he, "God preserve you, since my life is secure. It is but reasonable I should treat you with the same tenderness providence has shown in my favour. As your fault has made you mine, take care to become worthy of God and me." This action made a great noise in the town, and gained the bishop the affections of several, who until then had looked on him with contempt or coldness.

Gregory continued the same zeal and simplicity in the government of the faithful of Constantinople; for neither his present situation, nor the protection and presence of the emperor made any alteration in his heart or actions. While other prelates appeared frequently at court, and solicited the favour of such as were in power, Gregory led a most retired and private life from all that was great and considerable in the world. Nothing but charity and a desire of relieving the miserable could prevail with him to make visits to great men; and, although he was sometimes obliged to dine with the emperor, he never did it without committing violence on his inclinations.

Gregory, who still considered himself only as a person lent to the Church of Constantinople, was always desirous of returning to his solitude. He flattered himself with the prospect of being master of his wish in the general council held at Constantinople in 381, but was disappointed. The ordination of Maximus was declared null by a canon made on purpose, which is the fourth of that council. This decision was followed by a speech made by Theodosius in commendation of Gregory's great

virtue and capacity, which ended in a desire of having him regularly established in the see of Constantinople. Gregory opposed the motion, and employed both prayers and tears upon this occasion ; but the authority of that venerable assembly, seconding the prince's good dispositions in favour of the Church, overcame all the resistance he could make ; and what induced him to yield with less difficulty was, as he assures us, because he hoped his situation in that see would promote his desire of uniting the Eastern and Western Churches, which had been long divided by the schism of Antioch. He was solemnly received and established bishop of Constantinople by the prelates there present, and placed on the episcopal throne by Meletius, who presided in that council.

That prelate died soon after this ceremony ; and those who had been sensibly afflicted at the division at Antioch, hoped the breach would now be closed by Paulinus remaining in sole possession of that see, according to an agreement which had been made. But that was superseded, and the council debated about a successor in the Church of Antioch. Gregory, perceiving that this proceeding broke all the measures that had been taken for bringing affairs to a happy conclusion, and defeated those comfortable hopes which had been so effectual in engaging him to accept the bishopric, opposed the election with a becoming resolution. Since the decease of Meletius, Gregory was at the head of the council of Constantinople, and used all the authority of his situation to dissuade the prelates from an act that might perpetuate the unhappy schism. He observed to them, that, even if both the contending parties were angels, it would not be reasonable that their disputes should be allowed to disturb the peace of the Church ; and, to convince them that what he said proceeded from a sincere desire of seeing union restored, and that self-interest had no share in his present opposition, he begged they would allow him to resign his bishopric, and spend the remainder of

his days at a distance, both from the honour and danger that attended his post in the Church. The younger part of the bishops urged the choosing a Bishop of Antioch, brought over the others, and chose Flavian. Gregory was not disposed to change his opinion on the affair in question; and although he had no objection against the personal character of Flavian, could not be prevailed on to approve of the election, although the importunities of his friends were added to the authority of the council; and from that moment he was more and more confirmed in his resolution of quitting his bishopric. Seeing the emperor's intentions for restoring the peace of the Church by convening this council likely to be defeated by this act, and the meetings of the bishops full of confusion and disorder, he appeared now but seldom among them, and his want of health passed for the reason of his absence; he changed his habitation, to be at a distance from the council, that his appearance there might not be insisted on. The most considerable persons in the town, perceiving by his conduct that he was in earnest in his design of leaving his see, went to him with tears in their eyes, and conjured him not to abandon the good work, he had so happily begun. Such solemn and pressing invitations could not but affect him, although they were not strong enough to engage his promise of devoting the remainder of his days to the Church of Constantinople.

In the meantime the bishops of Egypt came to the council, with Timothy of Alexandria at their head. That prelate was brother and successor to Peter, already mentioned. They were joined by the Macedonian bishops; and were all alike in the interest of Paulinus, the surviving Bishop of Antioch. One would imagine a similitude of sentiments in that important affair must have united them to Gregory, who was so much displeased at the election of Flavian. On the contrary, however, those prelates complained that Gregory's election to the see of Constantinople was uncanonical, because he had

before been placed in another: but they either did not know, or were not disposed to take notice that Gregory never was actually possessed of the Bishopric of Sasima, nor ever took the title of Bishop of Nazianzum. But the truth was, this complaint proceeded more from a resolution of opposing the Eastern bishops, who had inthronized him, than from any aversion to Gregory, as they made no scruple of telling him in private. Gregory was glad of this favourable opportunity of recovering his liberty, which had so long been his only wish. Soon after this debate arose he went to the council, and declared he desired nothing so much as peace and union in the Church, to which he was ready to contribute his best endeavours: assured them that, if his holding the see of Constantinople gave any disturbance, he was willing to be thrown over board, like Jonas, to appease the storm, although he had not raised it: observed that if others would follow his example, the Church would soon be blest with repose: added, that indeed it was high time for him to retire from a charge to which his infirmities made him unequal; and wished his place might be supplied by one of such zeal and capacity as the present state of the Church required.

The fathers of the council seemed at first amazed at his speech, but were weak enough to accept of this act of resignation with a facility that was blamed by all that wished the good of the Church. When Gregory had thus delivered his mind, he went to the emperor, and in the presence of several persons told him, "He was come to court on the same errand which usually brought his majesty's subjects thither, which was to beg a favour. But," says he, "I am not undertaking to petition for ornaments for the church, or places for my relations; all I ask is, your royal leave to remove an object of envy. I am become odious to several, some of whom are otherwise my friends, only because I prefer pleasing God to all other considerations. Your majesty must remember

how unwilling I was to accept of this charge even when pressed by your hand, and it is in your power to make my flock consent to my leaving them." Theodosius was charmed with Gregory's speech and behaviour, which gained the applause of all present; and the prince, out of affection for the holy prelate, granted his request.

The reasons the bishops gave for consenting so easily to his quitting his see, were the disturbance his presence caused in that Church, and his bodily infirmities; but there were some grounds for suspecting they were not entirely free from jealousy at his reputation, and looked on the sobriety and gravity of our prelate as a tacit reflection on their pride and luxury. The corruption, however, was not universal, for several could not bear to see him thus abandoned; but as soon as they perceived the greatest part of their colleagues sit down contented under the loss of so valuable a person, they left the assembly, and were resolved not to be witnesses of the promotion of another to the see of Constantinople, while Gregory was alive. For their comfort, and that of his clergy and people, he made a farewell discourse to them in the great church; in which he gives them an account of his own conduct, describes the deplorable condition in which he found the Church of Constantinople, and the flourishing state in which he left it: repeats the doctrine he had taught among them; protests he has been candid, impartial, and disinterested in the government of his flock; complains of his misfortune in not pleasing them, and then takes a formal and pathetic leave of his Church, the clergy, the people, the emperor, and the whole world, which he renounced most heartily, and started for Cappadocia. While he was there he made his will, or at least renewed one drawn up at Constantinople, before he came to the resolution of leaving that city. It is dated on the thirty-first of December, 381, and signed by seven bishops. This piece is drawn up in all the forms of Roman law; but is not of the same consequence to the devout or learned reader, as

his other works; because it contains only the disposal of his fortune, and the regulation of his domestic affairs.

Upon the retreat of Gregory, Timothy, Patriarch of Alexandria, presided in the council of Constantinople, and Nectarius, recommended by the emperor, was raised to the vacant see. One of the first employments Gregory engaged in after his return to Nazianzum, was to wipe off the aspersions his enemies had cast on his character. As the best way of performing this was to write an exact and impartial history of his own conduct, he has given us the particulars of his life from his birth to his leaving Constantinople in a poem. He was in his retreat at Arianzum, the place of his birth, which descended to him from his father, when Theodosius solicited him to appear at a second council to be held at Constantinople, in 382, or rather the same continued; for it is to this assembly that we owe the famous creed, which is always said to be made in the first council of Constantinople; but he could not be dragged from the repose he then enjoyed and forced into disputes, to which he ever had an utter aversion. Instead of that, he went to Cesarea in Cappadocia, and there expressed his veneration for the memory of his worthy friend St. Basil, by a panegyric he spoke before the whole Church of that city. When he had discharged that debt, he returned to Arianzum, where he led a very penitential life, although his infirmities would scarce allow him that satisfaction. He spent a whole Lent here without speaking, and during that time wrote a poem by way of apology for his long silence, which was followed by another at Easter, in which he professes he enters again upon the use of his speech only to give praise to Jesus Christ at that great festival.

Nothing but the miserable condition in which he found the Church of Nazianzum at his return, could disturb the pleasure he enjoyed in his lovely retreat. It had been wretchedly neglected ever since he left it, and was now overrun with the errors of Apollinarius. At first he

thought it best to attempt the cure by soft and gentle means; but, finding those heretics, not only active in propagating their false doctrine, but taking advantage of his patience and forbearance to boast of his being of the same sentiments, he thought he was now obliged to declare himself, and undeceive the world in that point. He wrote to Cledonius, to whom he had left the chief care of that Church in his absence, and wiped off the aspersion, by confuting the tenets of those heretics at large.

About the year 383, Gregory, most sensibly afflicted to see the Church of Nazianzum suffer so many inconveniences for want of a chief pastor, after repeated importunities, prevailed with the prelates of that province to grant the much-wanted blessing; and Eulalius was made bishop.

The remainder of St. Gregory's life was passed in the retirement of his country house, where he solaced himself by the pursuits of poetry and literature, and by the cultivation of his garden. Here he received visits, not only from his friends but from strangers also, whose merit claimed his consideration. He died in 390.

Gregory Nazianzen appears before us in an amiable character. Although, according to the religious practice of the age, he was in some respects an ascetic, yet, in his love of literary ease he was self-indulgent: declining or retreating from posts of duty to enjoy the delights of literary retirement. His writings have been highly praised; but they appear to the present writer to be rather the efforts of a man of literature, than the gushings out of a soul fervent with devotion. He is too rhetorical, and is one of the fathers whose rhetorical expressions have sometimes been quoted by Romanists to justify their peculiarities. Gregory is said to have written no fewer than 30,000 lines of poetry. Part of his poems were published in the edition of his works by the Abbé de Billy, Paris, 1609-11, which contains also his orations and epistles; twenty more poems, under the title of

Carmina Cygnea, were afterwards published by J. Tollius, in his *Insignia Itinerarii Italici*, 4to, Utrecht, 1696 ; and Muratori discovered, and published in his *Anecdota Græca*, Padua, 1709, a number of Gregory's epigrams.

His works consist of fifty-five discourses,—poems and epistles. Several parts of his works have been edited both in England and on the Continent. The following are the complete editions of his works :—

Gregorii Nazianzeni Opera, a Wolfango Musula, Gr. fol. Basil, 1550.

————— Second edition. Jacob Bilii, a Fred. Mor-
ellio, Gr. et Lat., fol. Paris, 1609-11. 2 vols.

————— Third edition. Billii et Morellii, Gr. et
Lat., fol. Paris, 1630. 2 vols. Edit. Opt.—*Gregorii Opera.*
Cave. Church of the Fathers. Book of the Fathers. Fleury.

GREGORY OF NYSSA.

GREGORY OF NYSSA, one of the fathers of the Church, was born in Cappadocia about 332. He was a younger brother of St. Basil, and enjoyed the advantages of a liberal education under able masters, and distinguished himself by his proficiency in literature and science. He excelled in rhetoric, and preached as a professor and pleader with great success. He married a woman of virtue and piety, named Theosebia, of whom Gregory Nazianzen has spoken in the highest terms of commendation. He appears to have officiated as a reader in a church, and to have been originally intended for the ecclesiastical life, but his passion for rhetoric, to the study of which he had devoted his youth, haunted him so incessantly, that, unable to withstand its continual allurements, he, for a time, forsook his clerical duties, and gave lessons to youth in this his favourite art.

St. Gregory Nazianzen heard with grief of this dereliction in the brother of his friend. His own passion

for rhetoric was not less ardent, yet he had had the resolution, when at Athens, to refuse a professorship in that dazzling branch of human learning, offered to him in the hope of retaining him in that city, and of withdrawing his attention from sacred studies: he therefore conceived himself every way authorised, both by experience and friendship, to address him on the subject, which he accordingly did with equal sincerity and affection. "Nature," says he, in his letter to him, "has gifted me with good common sense: will you pardon me for speaking with so much confidence of myself? This disposition of mind makes me spare neither my friends nor myself, the moment that I see any thing amiss, either in the one or the other. There exists between all those who live under the law of God, and march under the banner of the same Gospel, a holy association, which unites them closely to each other. Thus, when an injurious report concerning yourself is circulating in the dark, can you be displeased if I have the frankness to apprise you of it? It is said, then, and not to your credit, that the dæmon of ambition, as the Greek poet expresses it, is leading you, without any attempt at opposition on your part, into an evil path. What change has been wrought in you? In what do you find yourself less perfect, that you now abandon our sacred volumes, which you have been in the habit of reading to the people, for profane authors, and determine upon embracing the profession of a rhetorician, rather than that of a Christian? As for myself, I have done exactly the reverse, and I thank God for it. Do not persist, I conjure you, in your design: return to what you were before,—the most excellent of men. Do not say to me, 'Does it then follow that I have renounced the Christian life?' God forbid! Not entirely, perhaps, have you renounced it, but in part, at any rate, you have;—even if there were no objection but the ground or pretext for scandal that you give, that motive alone ought to turn you from your undertaking. What good can result from giving rise to malignant

remarks? We are not placed in the world solely for ourselves, but for others, and it is not enough to retain our own esteem: we ought to endeavour to merit that of others also. I have given you my advice; you will excuse my frankness, for the sake of the friendship I bear you, the grief I feel, and the zeal by which I am animated towards yourself, the sacerdotal office, and Christians in general. Must I pray with you, or for you? I implore in your behalf the aid of that God who can call even the dead to life."

This letter recalled Gregory to a sense of the all-absolute claims his clerical duties had upon his time and talents, and he accordingly resumed them with a humility which showed his sincerity. His good resolutions were, no doubt, strengthened by a visit he paid, immediately after his return to the altar, to Macrina, that affectionate and zealous sister, who, after devoting the bloom of her youth to the care of her brothers, had employed her advancing years in the guiding a small company of holy women in the paths of heavenly life, on the banks of the Irus, amid the seclusion of the forests of Pontus, already consecrated to devotion by the labours of her brother Basil.

No sooner was St. Basil elevated to the episcopal chair of Cesarea, in 370, than he summoned his brother Gregory to assist him in the duties of his new diocese; but the Bishopric of Nyssa, a city of Cappadocia, near Lesser Armenia, becoming vacant the following year, Basil gave up the pleasure of his brother's aid and society, and consecrated him to it, in 372, anxious rather to place him in a situation where he could be still more extensively useful, than to retain him near himself.

In this see he signalized his zeal in defence of the Catholic faith, and in opposition to the Arians; in consequence of which he drew upon himself the vengeance of that party, and was banished from his see by the emperor Valens about 374. On the death of Valens in 378, he was recalled by Gratian, and restored to the possession of his episcopal see.

A council, probably that of Antioch, had ordered St. Gregory of Nyssa to reform the Church of Arabia ; and, Palestine bordering upon it, he visited Jerusalem and the holy places, as well to perform a vow, as to settle peace and tranquility among them who governed the Church of Jerusalem. For his greater convenience in this journey the emperor allowed him the use of the public carriages ; so that having a waggon at his own disposal, it served him and those who accompanied him both as a church and a monastery ; they sang psalms, and observed their fasts therein as they travelled. He visited Bethlehem, Mount Calvary, the holy Sepulchre, and the Mount of Olives ; however, he was not much edified by the inhabitants of the country, who, he says, were very corrupt in their manners, and notoriously guilty of all sorts of crimes, especially murder. Therefore, being afterwards consulted by a Monk of Cappadocia, concerning the pilgrimage to Jerusalem, he declares “ that he does not think it proper for such as have renounced the world, and have resolved to arrive at Christian perfection, to undertake these journeys ; first, because they are no way obliged to it, our Lord having ordained nothing concerning them in the gospel. In the next place, because it is dangerous to those who propose to lead a perfect life ; solitude and retirement from the world being necessary for such, that they may not fall into impurity, and that they may avoid meeting with persons of a contrary sex. And these things cannot be observed in travelling. A woman, says he, cannot go a journey without a man to attend her, to help her to get upon, and light off her horse, and hold her up where the way is bad ; whether he be a friend, or one hired for this purpose, it is still inconvenient. Besides, in the inns and cities of the East, people have great liberty to commit sin ; and they meet with such objects as may pollute the eyes and the ears, and consequently the heart. If purity of manners is a sign that God is present, we ought to believe that he resides in Cappado-

cia, rather than any other place: and I know not whether we can find, in the whole world besides, so many altars erected to his honour. Advise your brethren, therefore, rather to leave the body to go to the Lord, than to leave Cappadocia to go to Palestine." This was the opinion of St. Gregory of Nyssa concerning pilgrimages.

In 381 and the subsequent years, Gregory assisted at the council of Constantinople, and was one of the bishops chosen to form a centre of Catholic communion in the East. In this city he pronounced the funeral oration of his sister Macrina, whose last moments he had the comfort of attending, warned of her illness in a dream, after a separation of eight years, and whose remains he carried himself to the grave, assisted by the most eminent of the clergy in the place.

Three years afterwards, Gregory was deprived, by death, of his wife, a woman of many virtues, who, in her later years, devoted herself to religious duties, and has been supposed by some to have become a deaconess. His own death took place in the beginning of the year 400.

The editions of his works are as follows:—

Gregorii Nysseni Opera cura Frontonis Ducei. Paris, 1605, 2 vols.

————— Studio Fred. Morelli. Paris, 1615, 2 vols, cum Not. *Ducei*.

————— Curâ Jac. Gretseri, fol. Paris, 1618.

————— Opera integra cum Not. Johan. Leunclavii, Johan. Gulonii, Front. Ducei. 3 vols, fol. Paris, 1638, Ægid. Morell.—*Gregorii Opera. Dupin. Cave. Book of the Fathers.*

GREGORY, THEODORUS.

THEODORUS GREGORY, surnamed Thaumaturgus, was born, in the third century, of rich and noble parents, at Neo-Cesarea, in Pontus. He was educated very carefully in the learning and religion of Paganism by his father, who was a warm zealot; but losing this parent at

fourteen years of age, his inclinations led him to Christianity. Having studied the law for some time, he went first to Alexandria, then become famous by the Platonic school lately erected there. Returning home, he staid for a short time at Athens, and then applied himself once more to the study of the law, but growing weary of it, he turned to philosophy. The fame of Origen, who at that time had opened a school at Cesarea in Palestine, soon reached his ears. To that city therefore he betook himself, and placed himself under that celebrated master, who endeavoured to settle him in the full belief of Christianity. About 239 he took leave of Origen, after delivering before a numerous audience a noble oration in his praise, and returned to Neo-Cesarea, and was ordained.

His ordination was very remarkable, if not singular. Phedimus, Bishop of Amasea, knowing the worth of this young man, and being grieved that a person of such accomplishments should live useless in the world, was desirous to consecrate him to God and his church. On the other hand, Gregory was afraid of such a charge, and industriously concealed himself from the Bishop of Amasea, whose design he was aware of. At length Phedimus, tired of his fruitless attempts to meet Gregory, looking up to God, to whom they were both present, instead of laying his hands upon Gregory, addressed a discourse to him, and consecrated him to God, though bodily absent; assigning him also a city, which till that time was so addicted to idolatry, that in it, and in all the country round about, there were not above seventeen believers.

Gregory was then at the distance of three days' journey. Nyssen does not inform us how Gregory came to the knowledge of what had been done: however, he says, that now Gregory thought himself obliged to acquiesce; and that afterwards he was consecrated with the usual ceremonies.

Here he continued till about 250, when he fled from the Decian persecution; but, as soon as the storm was over, he returned to his charge, and in a general visitation of

his diocese established in every place anniversary festivals and solemnities in honour of the martyrs who had suffered in the late persecution. Not long afterwards (264) he attended at the synod at Antioch, where Paul of Samosata, bishop of the place, made a feigned recantation of his heretical opinions. He died most probably in the following year. With respect to the miracles ascribed to him, they do not rest upon the authority of his contemporaries, and are more numerous and extraordinary than will now be readily credited. We are chiefly indebted for an account of them to Gregory of Nyssa, who flourished about a hundred years after Thaumaturgus, who wrote a panegyric of him, rather than a life, and who evidently recorded every wonder of which he received a report without examination. Lardner, however, says, that he will not assert that Gregory worked no miracles. The age of miracles was not entirely concluded, and had there been no foundation in truth, the wonderful stories relating to Gregory would not have been believed. Doubt, however, must rest upon every story of this sort, and therefore, we have not occupied our space by narrating them.

The creed of Gregory is very important, as shewing us how clearly defined was at this time the faith of the orthodox: its authenticity has been disputed, but it is received as genuine by Bishop Bull and Dr. Waterland: it is as follows:—

“There is one God, Father of the living Word, the substantial Wisdom and Power and eternal express image: perfect Parent of One perfect, Father of the only begotten Son. There is One Lord, One of One, God of God, the express character and image of the Godhead, the effective Word, the Wisdom that grasps the system of the universe, and the Power that made every creature, true Son of the true Father, invisible of invisible, incorruptible of incorruptible, immortal of immortal, and eternal of eternal. And there is one Holy Ghost, having His subsistence from God, and shining forth by the Son [viz. to

mankind,] perfect image of the perfect Son, life causal of all living, the holy fountain, essential sanctity, author of all sanctification : in Whom God the Father is manifested, Who is above all and in all, and God the Son Who is through all. A perfect Trinity undivided, unseparated in glory, eternity and dominion. There is therefore nothing created or servile in this Trinity, nothing adventitious that once was not, and came in after : for the Father was never without the Son, nor the Son without the Spirit, but this Trinity abides the same unchangeable and invariable for ever." This, says Dr. Waterland, is the much celebrated creed of which some stories have been told more than we are bound to believe, by Gregory Nyssen ; but misreport in circumstances does not invalidate the main thing.

Gregory's works, so far as we know anything of them, are these :—

1. A Panegyric Oration, in praise of Origen, pronounced in 239, still extant, and unquestionably his. Dupin says of it, "that it is very eloquent, and that it may be reckoned one of the finest pieces of rhetoric in all antiquity." It is the more admirable, because perhaps it is the first thing of the kind among Christians.

2. A Paraphrase of the Book of Ecclesiastes, mentioned by Jerome in his catalogue, and quoted by him in his Commentary upon that book, and still extant.

3. Jerome afterwards adds in his catalogue, that Gregory wrote several epistles ; of which, however, we have now only one remaining, called a Canonical Epistle to an anonymous bishop, written in 258 or 262 ; consisting, as we now have it, of eleven canons, all allowed to be genuine, except the last, which is doubted of, or plainly rejected, as no part of the original epistle, but since added to it.

His works were printed in Greek and Latin, 1626, fol., and in the library of the fathers. Gerard Vossius also printed an edition at Mentz, in 1604, 4to.—*Gregory Nyssen. Basil. Eusebius. Dupin. Cave. Lardner.*

GREGORY, THE GREAT.

GREGORY, commonly called Gregory the Great, Bishop of Rome, was born at Rome, of a noble family, about 544; and having received an education suitable to his rank, he became a member of the senate, and filled other employments in the state. Italy was then subject to the emperors of the East, and Justin II. appointed him to the important post of prefect or governor of Rome. This office he quitted soon after the death of his father, when he came into the possession of immense wealth, the greater part of which he devoted to the establishment of monasteries, six of which he founded in Sicily, and one at Rome, dedicated to St. Andrew, into which he retired himself, and was soon after ordained a deacon. It was about this time that, seeing one day in the slave-market some Anglo-Saxon children exposed for sale, and struck with their comely appearance, he is said to have exclaimed, "They would be indeed not *angli*, but *angeli* (angels), if they were Christians." And from that moment he resolved to use his influence in causing missionaries to be sent to England. On the elevation of Pelagius II. to the see of Rome, Gregory was sent in 579 by that prelate, on a mission to Constantinople. He could not have chosen a man better qualified than Gregory, for so delicate a negociation; the particulars of it, however, are not known. In the meantime, he was not wanting in exerting his zeal for religion. While he was in this metropolis he opposed Eutychius the patriarch, who had advanced an opinion bordering on Origenism, and maintaining that, after the resurrection, the body is not palpable, but more subtile than air. In executing the business of his embassy, he contracted a friendship with some great men, and gained the esteem of the whole court, by the sweetness of his behaviour, insomuch, that the emperor Mauritius chose him for a godfather to a son of his, born in

the year 583. Soon after this he was recalled to Rome, and was made secretary to Pelagius; but after some time obtained leave to retire again into his monastery, of which he had been chosen abbot.

Pelagius died 590, and Gregory, contrary to his own earnest wishes and remonstrances, was chosen his successor by the joint suffrages of the senate, clergy, and people of Rome. His first step on entering upon the duties of the episcopate, was to satisfy the bishops of the chief sees as to the orthodoxy of his faith. For this purpose he wrote to the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, declaring that he received the first four councils; that he revered the fifth; and that he condemned the three chapters. On his accession to the papal chair, a general relaxation of discipline, as well as of piety and morals, prevailed in the clerical orders. He therefore set about the correction of these evils with the utmost diligence and perseverance.

He was particularly careful to regulate his house and person according to St. Paul's direction to Timothy, (1 Tim. iii. 5.) Even in performing divine worship, he used ornaments of but a moderate price, and his common garments were still more simple. Nothing was more decent than the furniture of his house, and he retained none but clerks and religious persons in his service. By this means his palace became a kind of monastery, in which there were no useless people, every thing in his house had the appearance of an angelic life, and his charity surpassed all description. He employed the revenues of the church entirely for the relief of the poor; he was a constant and indefatigable preacher, and devoted all his talents for the instruction of his flock.

In the meantime, he extended his care to the other Churches under his jurisdiction, and especially those of Sicily, for whom he had a particular respect; he put an end to the schism in the Church of Iberia the same year.

this was effected by the gentle methods of persuasion, to which, however, he had not recourse, until after he had been hindered from using violence. Upon this account he is censured as intolerant, and it is certain, his maxims on that head were a little inconsistent. He did not, for instance, approve of forcing the Jews to receive baptism, and yet he approved of compelling heretics to return to the Church. In some of his letters too, he exclaims against violence in the method of making converts by compulsion and necessity, and at the same time he was for laying heavier taxes on such as would not be converted by persuasive means; and in 593, he sent a nuncio to Constantinople, and wrote a letter the same year to the emperor Mauritius, declaring his humility and submission to that sovereign; he also shewed the same respect to the kings of Italy, even though they were heretics.

In 594, he assisted Theudelinda, queen of the Lombards, in converting that people to the Catholic faith, and about the same time he was engaged in a controversy with the Patriarch of Constantinople, which is of such deep interest to us, as members of the reformed Church, that it shall be given at some length. The Bishop of Constantinople was at this time distinguished in the East by the title of œcumenical or universal patriarch; and Gregory found that he had so styled himself over and over again, in a judgment which he had lately given against a presbyter arraigned of heresy, and which, at the request of Gregory, he had transmitted to Rome. At this Gregory took the alarm, and forgetting all other cares, as if the Church, the faith, the christian religion, were in imminent danger, he dispatched, in great haste, a messenger, with letters to Sabinianus, his nuncio at Constantinople, charging him, as he tendered the liberty wherewith Christ has made us free, to use his utmost endeavours with the emperor, with the empress, and above all with the bishop himself, his beloved brother, to

divert him from ever more using the proud, the profane, the antichristian title of universal bishop, which he had assumed, in the pride of his heart, to the great debasement of the whole episcopal order. The nuncio, in compliance with his orders, left nothing unattempted, which he thought could make any impression on the patriarch, assuring him that, unless he relinquished the odious title, which had given so great offence to Gregory, he would find in him a formidable antagonist, not to say an irreconcilable enemy. But the patriarch was not a man to be easily frightened; and therefore told the nuncio, that indeed he was sorry his most holy brother of Rome should have taken any umbrage at so inoffensive a title, since he could have no just reason to take any; but as it had been bestowed, and bestowed by so great a council, not on him alone, but on him and his successors, it was not in his power to resign it, nor would his successors stand to his resignation, if he should. As for the emperor and the empress, they declared, that they would be in no way concerned in that affair. However the emperor wrote, on this occasion, to Gregory; but it was only to exhort him to live in peace with the bishop of the imperial city, lest a misunderstanding between them in particular should be attended with a general misunderstanding between the East and the West.

Gregory received, at the same time, the emperor's letter, and an answer from his nuncio, informing him, that he had by no means been able to prevail on the patriarch to quit his new title, and that he seemed disposed to maintain it at all events. Gregory was greatly concerned at the obstinacy of the patriarch, as he styled it; but more to find, that the emperor had at all interfered in the quarrel. He therefore wrote again, without loss of time, to his nuncio, ordering him to renew his remonstrances with the patriarch, and, if he still found him inflexible, to separate himself from his communion, that the see of St. Peter might not seem to con-

nive at his pride and ambition. As to his living in peace with his most holy brother and colleague, agreeable to the desire of the emperor, he declares, that he has nothing more at heart ; and that would his most serene lord only oblige his beloved brother, as in justice he ought, to renounce his new title, he would have thereby the merit of establishing a lasting peace between the two sees, and preventing the evils which he seemed to apprehend from their disagreement. He closes his letter with the following remarkable words : “ It is very hard, that, after we have parted with our silver, our gold, our slaves, and even our garments, for the public welfare, we should be obliged to part with our faith too ; for to agree to that impious title is parting with our faith ;” so that the title of universal bishop was, according to Gregory, heretical in itself ; and, in his opinion, none could either assume it, or acknowledge it in another, without apostatizing from the faith. Sabinianus, the pope’s nuncio, communicated to the patriarch the contents of this letter, as soon as he received it. But the patriarch was so far from yielding, that on the contrary, he loudly complained of Gregory for thus opposing, with so much warmth, a title which none but himself thought, or could think, in the least derogatory to the authority of any other bishop or patriarch. Hereupon the nuncio, pursuant to the express order of Gregory, renounced his communion.

Gregory, finding that all the endeavours of his nuncio proved unsuccessful, resolved to write no more to him, but immediately to the patriarch himself ; which, he said, he had hitherto declined, lest he should be obliged to find fault with a man, of whose sanctity and virtue he had ever entertained the highest opinion. He wrote to him accordingly, a long letter, loading the title of universal patriarch or bishop with all the names of reproach and ignominy he could think of ; calling it vain, ambitious, profane, impious, execrable, antichristian, blasphemous, infernal, diabolical ; and applying to him that assumed it,

what was said by the prophet Isaiah of Lucifer. "Whom do you imitate," says he, "in assuming that arrogant title? Whom but him, who, swelled with pride, exalted himself above so many legions of angels, his equals, that he might be subject to none, and all might be subject to him?" It was then, in the opinion of Gregory, imitating Lucifer, for any bishop to exalt himself above his brethren, and to pretend that all other bishops were subject to him, himself being subject to none. And has not this been, for many ages, the avowed pretension and claim of the popes? "We declare, say, define, and pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman pontiff," is a decree issued by Boniface VIII., four hundred and fifty years ago. "The apostle Peter," continues Gregory, "was the first member of the universal Church. As for Paul, Andrew, and John, they were only the heads of particular congregations; but all were members of the Church under one head, and none would ever be called universal." The meaning of Gregory is obvious; viz. That the apostles themselves, though heads of particular congregations or churches, were nevertheless members of the Church universal, and none of them ever pretended to be the head of the whole Church, or to have power and authority over the whole Church, that being peculiar to Christ alone. This agrees with what he had said before, addressing himself to the patriarch; viz. "If none of the apostles would be called universal, what will you answer on the last day to Christ, the head of the Church universal? You, who, by arrogating that name, strive to subject all his members to yourself?" For it was not the bare title of universal bishop, that thus alarmed Gregory, but the universal power and authority, which he apprehended his rival aimed at in assuming that title. Gregory adds: "But this is the time which Christ Himself foretold; the earth is now laid waste and destroyed with the plague, and the sword; all things that have been predicted, are now

accomplished ; the king of pride, that is antichrist, is at hand ; and what I dread to say, an army of priests is ready to receive him ; for they who were chosen to point out to others the way of humility and meekness, are themselves now become the slaves of pride and ambition." Here Gregory treats the Bishop of Constantinople, as the fore-runner of antichrist, for taking upon him the title of universal bishop, which he pretends to have been rejected by one of his predecessors, though offered to him, and in him to all the bishops of the apostolic see, by no less a council than that of Chalcedon. But he was therein certainly mistaken.

Gregory wrote, at the same time, to the emperor, and the empress Constantina, inveighing, throughout both letters, against his most holy brother (for so he styled him,) as one who strove, by a most wicked attempt, to enthral the whole Church, as one equal in pride to Lucifer himself, as the forerunner of antichrist, &c. repeating here what he had written to the patriarch himself. He begs the emperor, in the name of St. Peter, to control by his authority, the unbounded ambition of a man, who, not satisfied with being bishop, affected to be called the sole bishop of the Catholic Church. It was therefore, according to Gregory's way of reasoning, the same thing to be called universal bishop, and sole bishop. He alleges several reasons to convince the emperor, that, in the Church, there can be no universal bishop ; and the following among the rest: "If there were an universal bishop, and he should err, the universal Church would err with him : " which was evidently supposing every bishop, even an universal bishop, to be capable of erring. From his letter to the empress, it appears but too plainly, that, in thus opposing, with so much warmth, the title of universal bishop, in his brother of Constantinople, and inveighing against that prelate, in the manner we have seen, for assuming it, he was actuated by jealousy as well as by zeal. For, in that letter, after declaiming, in the sharp-

est and most poignant terms, against the title, as quite antichristian, against the patriarch, as a disturber of the peace, and the good order established by Christ in the Church, against all who in any way countenanced, encouraged, or upheld him, in so impious and detestable an attempt, he addresses the empress thus: "Though Gregory is guilty of many great sins, for which he well deserves thus to be punished, Peter is himself guilty of no sins, nor ought he to suffer for mine. I therefore, over and over again, beg, intreat, and conjure you, by the Almighty, not to forsake the virtuous steps of your ancestors, but, treading in them, to court and secure to yourself the protection and favour of that apostle, who is not to be robbed of the honour that is due to his merit, for the sins of one who has no merit, and who so unworthily serves him." Here Gregory plainly shews, that, after all, the honour and dignity of St. Peter, and his see, were at the bottom of the whole opposition.

The remonstrances of Gregory made no more impression on the emperor, or the empress, than they had made on the patriarch himself; nay, Mauritius rather favoured the patriarch, though he declined openly espousing ^{his} cause, thinking the title of universal bishop well suited to the rank and dignity of the bishop of the imperial city. Of this, Gregory was well apprised; but yet, not despairing of success, and determined to leave nothing unattempted, which he thought could be attended with any, he wrote to the two other patriarchs, Eulogius of Alexandria, and Anastasius of Antioch, striving to alarm them, and persuade them to join, as in a common cause, against the Bishop of Constantinople, who, he said, giving the reins to his unbounded ambition, had nothing less in his view than to degrade them, and engross to himself all ecclesiastical power and authority. But the two patriarchs were not alarmed; the Bishop of Constantinople was already raised above them; and they were not so jealous of the power that was left them, as to be

under any apprehension of its being usurped or invaded by their brother of Constantinople, at least in virtue of his new title. Besides, both patriarchs had signed and approved the decree, entailing the disputed title on John and his successors; and that they are not improbably supposed to have done, that the Bishop of Constantinople might be thereby encouraged to protect them, as well as his other brethren in the East, against the growing power and daily encroachments of the Bishop of Rome, backed and supported by his brethren in the West. Anastasius of Antioch, even took the liberty to express no small surprise at Gregory's being alarmed, to such an extraordinary degree, at a thing which, as it appeared to him, was of very little moment, and not at all worthy of the trouble which the Bishop of Rome gave himself about it.

In 596, Gregory turned his attention once more to the conversion of the Anglo-Saxons, for an account of which, the reader is referred to the life of Augustine. Several circumstances concurred at this time to favour his design. Ethelbert, king of Kent, and the most considerable of the Anglo-Saxon monarchs in Britain, had married Bertha, daughter of Cherebert, king of Paris, who embraced christianity, and was allowed the free exercise of her religion. This princess, partly by her own influence, and partly by the efforts of the clergy who had followed her into Britain, gradually formed in the mind of Ethelbert an inclination to the Christian religion. While the king was in this disposition, Gregory sent Augustine, prior of the monastery of St. Andrew, accompanied by forty monks, into this island, in order to bring to perfection what the queen had begun. In the meantime, John, patriarch of Constantinople, who first assumed the title of universal patriarch, had died, and was succeeded by Cyriacus, who soon after manifested his determination to defend his right to the same title which had produced the variance between his predecessor and Gregory. He desired, however, to pacify Gregory, and despatched a

nuncio or apocrisarius to Rome to try to reconcile Gregory to his retention of the offensive title. Gregory received the apocrisarius in a most obliging manner, and even admitted him to his communion; but, at the same time, let him know, that he could not, and never would, approve of, or connive at, so scandalous, so profane, so blasphemous a title; that there could be no peace (for Cyriacus had, in his letter, exhorted him to peace and concord) between him and his beloved brother, till the cause of their discord was removed; and that if he could only prevail upon himself to part with the badge of pride, *typum superbiæ*, which his predecessor had wickedly assumed, he would thereby establish an everlasting harmony between the two sees. What he said to the apocrisarius he repeated in a letter which he wrote soon after to the patriarch himself, and sent by the deacon Anatolius, appointed, at this time, to succeed Sabinianus in the office of nuncio, at the imperial court. In that letter he positively affirms that, "Whoever calls himself universal bishop, or desires to be so called, in the pride of his heart, is the forerunner of Antichrist; *Ego fidenter dico, quod quisquis se universalem sacerdotem vocat, vel vocari desiderat, et elatione sua Antichristum præcurrit,*" are Gregory's own words; though Baronius has not thought fit to quote them, being well apprised, that they utterly overturn the system of the present controversy, as stated by him.

Gregory answered, by the same deacon Anatolius, a letter he had received from Eulogius of Alexandria, which had given him great satisfaction. It has not reached our times; but, from the pope's answer, it appears to have been filled with the most fulsome flattery. Gregory, however, was pleased with it so far as it extolled and magnified the dignity and prerogatives of the see of Rome. For he tells the patriarch, that the praises which he has been pleased to bestow on the see of St. Peter, have been the more acceptable, as they came from

one who held the same see, and who consequently could not pay the honour that was due to the see of Rome, without paying, at the same time, the honour that was due to his own. Ought not his praises on that score to have been rather suspected? "Who does not know," continues Gregory, "that the Church was built and established on the firmness of the prince of the apostles, by whose very name is imported a rock, *Petrus a Petra vocatur*? Who does not know, that to him it was said, 'I will give unto thee the keys,' &c., 'Feed my sheep,' &c. Hence, though there were several apostles, yet there is but one apostolic see, the see of the prince of the apostles, that has acquired great authority; and that see is in three places: in Rome, where he died; in Alexandria, where it was founded by his disciple St. Mark; and in Antioch, where he resided himself seven years. These three therefore are but one see, and on that one see sit three bishops, who are but one in Him, Who said, 'I am in my Father, and you in me, and I in you.'" Here Gregory manifestly equalized the sees of Alexandria and Antioch with that of Rome. But of them he entertained no jealousy, and the point he had in view was to humble his great rival the Bishop of Constantinople; which he was sensible he could do by no other means more effectually, than by engaging the two other patriarchs in a quarrel. He therefore very artfully made their sees and his but one see, them and himself but one bishop; that, looking upon the injury done by the Bishop of Constantinople to him and his see, as done to them and their sees, they might join him as in a common cause against a common rival.

Eulogius wrote, about this time, another no less flattering letter to Gregory, wherein he even styled him universal bishop; probably with a design to try whether he might not put an end to the quarrel between the two bishops, by giving to both the title, about which they quarrelled. This was no bad expedient, but the reasons

alleged by Gregory to prove it was wicked, heretical, blasphemous, antichristian, diabolical, in the Bishop of Constantinople, equally proved it was wicked, heretical, and the like, in himself. He therefore rejected it with great indignation, remonstrated against its being given to him, with as much warmth as he had ever remonstrated against its being given to the Bishop of Constantinople, nay, and thought it an affront that it had ever been offered him. "If you give more to me," says Gregory, in his answer to Eulogius, "than is due to me, you rob yourself of what is due to you. I choose to be distinguished by my manners, and not by titles. Nothing can redound to my honour that redounds to the dishonour of my brethren. I place my honour in maintaining them in theirs. If you call me universal bishop, you thereby own yourself to be no pope. Let no such titles therefore be mentioned, or ever heard among us. Your holiness says, in your letter, that I commanded you. I commanded you! I know who you are, who I am. In rank you are my brother, by your manners my father. I therefore did not command; and beg you will henceforth ever forbear that word. I only pointed out to you what I thought it was right you should know." The whole drift of this letter was, as the reader must have observed, to draw, and in a manner to soothe the patriarch of Alexandria into the present dispute. But neither he nor any other bishop joined him, at least in the East; nay, as they had given the patriarch of Constantinople that title, they all, but the Bishop of Alexandria, who would not concern himself in the quarrel, thought themselves bound to maintain and defend it.

Gregory therefore, being now at a loss whom next to recur to, for the emperor and the empress both favoured the patriarch, bethought himself of a new kind of opposition, which was to oppose to the lofty and proud title of universal bishop the meanest he could think of, flattering himself that his rival might be thus brought to

quit that title, or at least be ashamed ever to use it. With this view he took to himself the humble title of the servant of the servants of God, which his successors have all retained, and use to this day.

In 599, he wrote a letter to Serenus, Bishop of Marseilles, in Gaul, commending his zeal, in breaking in pieces some images, which the people had been observed to worship, and throwing them out of the church: and the same year he wrote a circular letter to the principal bishops of Gaul, condemning simoniacal ordinations, and the promotion of laymen to bishoprics; he likewise forbade clerks in holy orders, to live with women, except such as are allowed by the canons; and recommended the frequent holding assemblies to regulate the affairs of the Church.

He had already this year reformed the offices of the Church, which is one of his most remarkable actions.

Besides other less important ceremonies, added to the public forms of prayer, he made it his chief care to reform the psalmody, being excessively fond of sacred music. Of this kind he composed the Antiphone, and such tunes as best suited the psalms, the hymns, the prayers, the verses, the canticles, the lessons, the epistles, the gospels, the prefaces, and the Lord's prayer. He likewise instituted an academy for chanters, for all the clerks, as far as the deacons exclusively; he gave them lessons himself, and the bed in which he continued to chant in the midst of his last illness, was preserved with great veneration in the palace of St. John Lateran for a long time, together with the whip, with which he used to threaten the young clerks and singing boys, when they sang out of tune.

It is to Gregory that we owe the invention, of expressing musical sounds by the seven first letters of the alphabet. Indeed the Greeks made use of the letters of their alphabet to the like purpose; but in their scale they wanted more signs, or marks, than there were

letters, which were supplied out of the same alphabet, by making the same letter express different notes, as it was placed upright, or reversed, or otherwise put out of the common position, also making them imperfect by cutting off something, or by doubling some strokes. They who are skilled in music, need not be told what a task the scholar had in this method to learn. In Boethius's time the Romans eased themselves of this difficulty as unnecessary, by making use only of the first fifteen letters of their alphabet. But afterwards, Gregory the Great, considering that the octave was the same in effect with the first note, and that the order of degrees was the same in the upper and lower octave of the diagram, introduced the use of seven letters, which were repeated in a different character. Dr. Burney says on this subject: "Ecclesiastical writers seem unanimous in allowing that it was the learned and active pope Gregory the Great, who collected the musical fragments of such ancient hymns and psalms as the first fathers of the Church had approved, and recommended to the primitive Christians; and that he selected, methodized, and arranged them in the order which was long continued at Rome, and soon adopted by the chief part of the Western Church." The anonymous author of his life, published by Canisius, speaks of this transaction in the following words: "This pontiff composed, arranged, and constituted the *Antiphonarium* and chants used in the morning and evening service." Fleury, in his *Hist. Eccl.* tom. VII. p. 150, gives a circumstantial account of the *Scola Cantorum*, instituted by Gregory. It existed 300 years after the death of that pontiff, which happened in the year 604, as we are informed by John Diaconus, author of his life. Two colleges were appropriated to these studies; one near the church of St. Peter, and one near that of St. John Lateran; both of which were endowed with lands.

It has been imagined that Gregory was rather a compiler than a composer of ecclesiastical chants, as

music had been established in the Church long before his pontificate; and John Diaconus, in his life, calls his collection "*Antiphonarium Centonem*," the ground work of which was the ancient Greek chant, upon the principles of which it was formed. This is the opinion of the Abbé Lebœuf, and of many others. The derivation is respectable; but if the Romans in the time of St. Ambrose had *any* music, it must have been composed upon the Greek system: all the arts at Rome, during the time of the emperors, were Greek, and chiefly cultivated by Greek artists; and we hear of no musical system in use among the Romans, or at least none is mentioned by their writers on the art, but that of the Greeks.

It is not to be denied, that some superstitious and even false doctrines are to be traced to Gregory, and especially the introduction in the offices of the Roman Church of an allusion to the unscriptural doctrine of purgatory, the cause of so much that is still evil in the Romish Church.

At this time, as well as the next year, 600, he was confined to his bed by the gout in his feet, which lasted for three years, yet he celebrated divine service on holydays, with much pain all the time. This brought on a painful burning heat all over his body, which tormented him in 601. His behaviour in this sickness was very exemplary. It made him feel for others, whom he compassionated, exhorting them to make the right use of their infirmities, both for advancing in virtue and forsaking vice. He was always extremely watchful over his flock, and careful to preserve discipline, and while he allowed that the misfortunes of the times obliged the bishops to interfere in worldly matters, as he himself did, he constantly exhorted them not to be too intent on temporal affairs. This year he held a council at Rome, which made the monks quite independent by the dangerous privileges which he granted them. Gregory forbade the bishops to diminish in any shape the goods, lands, and revenues, or titles of monas

teries, and took from them the jurisdiction they ought naturally to have over the converts in their dioceses. But many of his letters shew that though he favoured the monks in some respects, he nevertheless knew how to subject them to all the severity of their rules, by which means he prevented those scandalous disorders which now disgrace the monastic state.

In 601, at the request of Augustine, he sent other missionaries to England, with further advice to that archbishop who sought it, for an account of which the reader is referred to the *Life of Augustine*.

Gregory died in March, 604. His works are numerous. His letters amount to 840 ; and besides them, he wrote a Comment on the Book of Job, comprised in thirty-six books ; a Pastoral, or a Treatise on the Duties of a Pastor, consisting of four parts, and, as it were, of four different treatises ; twenty-two Homilies on the prophet Ezekiel ; forty Homilies on the Gospels ; and four Books of Dialogues. The Comment on the Book of Job is commonly styled Gregory's *Morals on Job*, being rather a collection of moral principles, than an exposition of the text. That work, and the Pastoral, were anciently, and still are reckoned among the best writings of the later fathers. The Pastoral, in particular, was held in such esteem by the Gallican church, that all bishops were obliged, by the canons of that church, to be thoroughly acquainted with it, and punctually to observe the rules it contained ; nay, to remind them of that obligation, it was delivered into their hands at the time of their ordination. As for the dialogues, they are filled with alleged miracles and stories so grossly absurd and fabulous, that it would be a reflection on the understanding and good sense of this great pope to think, that he really believed them ; the rather, as for many of them he had no better vouchers than old, doating, and ignorant people. He was the first who discovered purgatory, and it was by means of the apparitions and visions, which he relates in his dialogues,

that he first discovered it: so that the Church of Rome is probably indebted to some old man or old woman for one of the most lucrative articles of her whole creed. In this work Gregory observes, that greater discoveries were made in his time, concerning the state of departed souls, than in all the preceding ages together, because the end of this world was at hand, and the nearer we came to the other, the more we discovered it.

The best edition of his works is that published at Paris in 1705, in 4 vols, fol., by Denis de St. Martha and William Bessin, of the congregation of St. Maur.—*Gregorii Epistolæ. Bede. Cave. Bower.*

GREGORY VII.—(*See Hildebrand.*)

GREGORY, JOHN.

JOHN GREGORY was born at Amersham, in Buckinghamshire, in 1607. He early discovered a strong inclination for learning; but the circumstances of his parents were too narrow to enable them to give him a liberal education. They were so much respected, however, for their piety and honesty, that some of their wealthier neighbours were induced to interest themselves in his behalf, and to send him in the capacity of servitor to Christ Church, Oxford, in 1624, where he was placed under the tuition of Dr. George Morley, afterwards Bishop of Winchester. Having been admitted into orders, he was appointed one of the chaplains of his college by the dean, Dr. Brian Duppa. In 1634 he published a second edition, in quarto, of Sir Thomas Ridley's View of the Civil and Ecclesiastical Law, with Notes; by which he acquired much reputation, on account of the civil, historical, ecclesiastical, and ritual learning, and the skill in ancient and modern languages, Oriental as well as European, displayed in it. When, in the year 1638,

Dr. Duppa was promoted to the see of Chichester, he appointed Gregory his domestic chaplain, collated him to a prebend in that church, and, upon his translation to the bishopric of Salisbury, in 1641, appointed him a prebendary of his new see : but he did not long enjoy the benefit of these preferments ; for he was deprived of both by the tyranny of the usurping powers. Through the Presbyterians and Dissenters, now triumphant, he was reduced to the greatest misery. In these circumstances he was taken into the house of a person named Seilter, to whose son he had been tutor ; this was an obscure alehouse on Kidlington Green, near Oxford, where he lived in great privacy. In 1646 he published, *Notes and Observations on some Passages of Scripture*, 4to, which were reprinted at different periods, and afterwards translated into Latin, and inserted in the *Critici Sacri*. For many years he had been the victim of an hereditary gout, which, in the year last mentioned, attacked him in the stomach, and proved fatal to him, in the thirty-ninth year of his age. His posthumous works (*Gregorii Posthuma*) were published in 1650, 1664, 1671, and 1683, 4to. This volume contains, *A Discourse of the LXX Interpreters. The Place and Manner of their Interpretation. A Discourse declaring what time the Nicene Creed began to be sung in the Church. A Sermon upon the resurrection, from 1 Cor. xv. verse 20. Καὶ τὸν δευτερος*, or, a Disproof of him in the third of St. Luke, verse 36. *Episcopus Puerorum in die Innocentium. De Æris et Epochis*, showing the several accounts of time in all nations, from the creation to the present age. *The Assyrian Monarchy*, being a description of its rise and fall. *The Description and Use of the Terrestrial Globe*. Besides these he wrote a tract entitled, *Alkibla*, in which he endeavoured to vindicate the antiquity of worshipping towards the East. There is a manuscript of his entitled, *Observationes in Loca quædam excerpta ex Johannis Malalæ Chronographia*, in the public library at Oxford ;

and he intended to publish a Latin translation of that author, with annotations. He translated likewise from Greek into Latin, 1. Palladius de Gentibus Indiæ et Brachmanibus; which translations came after his death into the hands of Edmund Chilmead, chaplain of Christ Church, Oxford, and then into those of Edward Byshe, who published them in his own name, London, 1665, 4to.—*Life prefixed to his works. Fuller.*

GREY, RICHARD.

RICHARD GREY, was born at Newcastle upon Tyne, in 1694, and educated at Lincoln College, Oxford, where he took his M.A. degree in 1718. He obtained the rectory of Kilncote, in Leicestershire, and afterwards he was appointed to the rectory of Hinton, in Northamptonshire, and to a prebend in the cathedral church of St. Paul. In 1730 he published his *Memoria Technica*; and *A System of English Ecclesiastical Law*, extracted from the *Codex Juris Ecclesiastici Anglicani* of the Right Rev. the Lord Bishop of London, for the Use of young Students in the universities who are designed for Holy Orders, 8vo. For this work the university of Oxford presented him, in 1731, with the degree of D.D. by diploma. He also published, *The miserable and distracted state of Religion in England, upon the Downfall of the Church established*; *A new and easy Method of learning Hebrew without Points*; *Liber Jobi in Versiculos Metrice divisus, cum Versione Latinâ Alberti Schultens, Motisque ex ejus Commentario excerptis, accedit Canticum Moysis, Deut. xxxii. cum Notis variorum*; *The Last Words of David, divided according to the Metre, with Notes critical and explanatory*; an English translation of Hawkins Browne's poem, *De Animæ Immortalitate*; and *Sermons*. He died in 1771.—*Nichols. Aiken.*

GREY, ZACHARY.

ZACHARY GREY, was born of a Yorkshire family in 1687, and educated at Jesus College, Cambridge. He afterwards removed to Trinity Hall, where he took the degree of L.L.D. in 1720. He was rector of Houghton Conquest, Bedfordshire, and vicar of St. Giles's and St. Peter's in Cambridge, and died in 1766. He was author of nearly 30 publications, the best known of which is his edition of *Hudibras*, with annotations, and a preface, 1744, 2 vols, 8vo; to this he published a supplement in 1752, 8vo. And "An impartial examination of Neal's History of the Puritans," 3 vols. 8vo. This is a really valuable work, and should always be referred to by those who consult Neal. He contributed likewise to Peck's *Desiderata*, and ably assisted Whalley in his edition of *Shakspeare*. His abilities are highly spoken of by Dr. Johnson.—*Nichols*.

GRINDAL, EDMUND.

EDMUND GRINDAL was born in 1519 at Hinsingham, in the parish of St. Bees, in the county of Cumberland. He was educated at Magdalen College, Cambridge, and there so distinguished himself, that in 1550 he was selected by Ridley, then Bishop of London, to be his chaplain.

In 1553 he fled from the Marian persecution and settled at Strasburg; and in the unhappy disputes at Frankfort, where, under Knox, dissent had its birth, he acted an honourable part; and being sent from Strasburg, vindicated the English Prayer Book. He was a man of gentle temper, and even here he admitted that he would not insist upon all the ceremonies. But like most men

who make half concessions, he was met with rudeness, if not contempt, by Knox and Whittingham, who declared that they would only admit what they could "prove to stand with God's Word." While he was abroad he assisted Fox in his Martyrology, and perhaps it would have been well for Fox if he had always possessed so conscientious an adviser.

On the death of Queen Mary he returned to England, and was much consulted by the friends of the Reformation. He evinced a firm and undaunted spirit, and was prepared to assert the independence of the Church, much more strongly than most of the divines of the age who sided with the Reformation. When Dr. Edwin Sandys presented to the committee appointed to consider what things required reform in the Church, a paper, in which it was suggested, that the queen should be petitioned no longer to permit private baptism to be administered by women, which had been for many hundred years the practice of the Church of England, Grindal wrote his judgment in the margin, *Potest fieri in synoda* : it may be done in the synods. He clearly saw the Erastian principle in the proposition, which suggested, that that should be done by the royal authority, which pertained only to the authority of the Church. He desired that the clergy should be distinguished by their apparel from the laity, but judged that it might not be *altogether as it was in the popish times*.

The English service was used on the 12th of May, 1559, in the Queen's Chapel, and on the 15th in St. Paul's Cathedral, when Grindal was appointed to preach, the chief ministers of state being present, and all dining afterwards with the lord mayor.

Grindal succeeded Bonner, who was deposed, in the Bishopric of London, in the year 1559. But at this time the mischief resulting from his intercourse with foreign Protestants became apparent. He was not a thoroughly sound churchman, and had scruples of con-

science about the episcopal dress, and certain of the ceremonies. On this point he consulted Peter Martyr, at that time professor of divinity in Zurich. To the habiliments used by the English clergy in common with all catholics, Bullinger had objected because they carried an appearance of the Mass, and were merely the remnants of Popery. The question was not as to the *preaching* in the surplice, but as to the use of the catholic dress at all. Peter Martyr was equally against the use of catholic ornaments of any sort; but advised Grindal to comply rather than lose his preferment, because the catholic ornaments might after a time be laid aside, and because if Grindal did not conform, some one else might, who would conscientiously defend the use of them. This is certainly the argument rather of a man of the world than a christian. Strype, to whom we are indebted for the extract from Peter Martyr's letter, observes, that "*in general* he advised him to do nothing against his conscience!" Another query of Grindal's, related to the queen's conduct in taking away their lands from the bishops, and giving them in exchange tithes and impropriations. By this conduct the Church was not only robbed but seriously injured, for the tithes could not be restored to the parishes without ruin to the bishops. Peter Martyr, however, treated this very properly as a subject not worthy of consideration. In another letter Grindal enquired whether the sacramental bread should be unleavened, *i. e.*, a wafer, as was then used in the reformed Church of England, and Peter Martyr replied, that the reformed communities abroad had no contention on the subject—nay, that they every where used it. In another letter to the same foreigner, Grindal, referring to the crucifix which the queen retained in her chapel, enquired whether this was a thing indifferent, and Peter Martyr replied, that he would advise him not to distribute the holy sacrament with that rite. The Lutherans still retained, and to this day retain the crucifix: not so the Calvinists. Peter

Martyr seems to have feared that the English would adopt the Augsburg confession and become Lutherans.

Grindal was consecrated as before stated, and wore the episcopal dress. In 1560 he was appointed one of the committee for the changing of the lessons and the making of a new calendar in the Prayer-book, and for taking some good orders for the keeping clean and *adorning* of the chancels, which were in those times very much neglected and profaned; and likewise for prescribing some good order for the collegiate churches which had permission to use the Common Prayer in Latin, that this liberty might not be corrupted and abused.

In 1561 St. Paul's was almost destroyed by fire: for the rebuilding of it the clergy of London were required to give a twentieth part of their promotions, and each of the unbeneficed clergy at least 2s. 6d.

Before the Reformation, St. Paul's cathedral was the usual resort of the common people, for walking, talking, hearing and telling of news, and the transaction of business; tumults and quarrels often ensued, to the profanation of the place. Grindal desired much to remedy this abuse, but was unable, and therefore he at length obtained a proclamation from the queen, for the reverend uses of all churches and churchyards, which was published in October.

The plague having appeared in England, Bishop Grindal drew up a form of prayer to be used with fasting on Mondays and Wednesdays, and as there would thus be considerable quantities of provision spared, he advised that a large portion of it should be daily distributed in the back lanes and alleys of London. Bishop Grindal pressed much the religious exercise of fasting, for the neglect of which he severely blamed the Protestants, observing that it laid them open to the just reproaches of the Papists. He said, "Surely my opinion hath been, that in no one thing hath the adversary more advantage over us than in the matter of fast; which we utterly neglect; they have the shadow."

From this time the life of Bishop Grindal was one of great trouble. He had taken a false step, and was thus led into perplexity and error. He had, by the advice given by the foreign reformers, accepted high office in the Church of England, not because he was a devoted member of that Church, but in order that he might keep out those whose notions were less ultra-protestant than his own. This led him into those inconsistencies which have procured for him the character of a weak and vacillating prelate, whereas few men in reality possessed greater firmness of character, or more determination in that which he considered to be the public duty; nor for the step he took is he to be severely judged. The principles, though acted upon by those wicked persons who subscribe to the society for promoting christian knowledge, and take part in its proceedings, for the express purpose of revolutionizing the society, is an evil principle; but in Grindal's case it is to be remembered that the Church of England was in a transition state; for several hundred years she had been under the Roman obedience, and if she had not acknowledged, had certainly submitted to the papal supremacy. She had only of late asserted her independence and reformed her formularies. Grindal might, therefore, fairly consider that the Church of England had only *commenced* the movement which he desired to hurry on to that entire and ultra-protestantism which he had learned to admire so much when he was on the Continent. He acted in common with many other prelates, but their endeavours were providentially overruled, and the Church, instead of becoming Puritan, ejected the conscientious Puritans from her bosom.

When there is a great struggle going on between two parties, on great questions, the immediate battle is often fought on points apparently the most trivial. In politics, the great question of parliamentary reform may be before the country, while the immediate contest in any district may relate to the election of one of two persons, each

admitted to be a fool, but from the circumstances of wealth or family influence, considered to be the best persons to represent the several principles. The great contest throughout Queen Elizabeth's reign, was, whether the Church of England should remain catholic, or whether it should be converted, under the pretext of reform, into a mere protestant sect, such as Calvin had established in Geneva. But the immediate dispute related to the habits, or ecclesiastical dress of the clergy, together with the ceremonies. The Catholics in our Church desired, as a proof of their catholicism, to retain all the old habiliments, as well as the old rites, although they had thrown off the papal usurpation, translated the liturgy, and renounced the superstitions of Romanism : against all these, the ultra-protestants on the same grounds stood arrayed ; they desired to abolish every feature of catholicism in our Church, and retaining the Church property as a gift of the state, to render it conformable to the much cherished model of Geneva. If the reader will bear in mind in the study of this portion of our history, what has here been stated, he will find the contest about the ecclesiastical habits and ceremonies more important than it appears to be to superficial minds.

Bishop Grindal, like most men in a false position, was led unconsciously into acts of injustice : for instance, we find him excommunicating a minor canon of St. Paul's, for not attending the holy communion ; the supposed reason being, that he was in heart a Romanist : and yet he tolerated those in his diocese who neglected to conform to the orders of the Church, because they were known to be ultra-protestants. So lax had the bishop become, that he received a reprimand from the government, which required uniformity in the habits and ceremonies. Nor in this instance did the state exceed its powers ; for the civil authority is justified in marking any deviation from duty on the part of the ecclesiastical authorities, and in giving warning that if the neglect of duty continue, a

prosecution will take place in the courts spiritual. From the time of Constantine this kind of interference on the part of the state has been tolerated by the Church.

When uniformity was pressed upon the London clergy, the more conscientious of the ultra-protestants refusing to submit, were deprived; but the measure was a just one and cut both ways; if the ultra-protestants remained in the Church and neglected the ceremonies, those who were papistically inclined had a right to act on a similar principle, and they remained, observing the ceremonies which our Church has abolished: when uniformity was required many of the latter left the Church and went beyond sea.

In 1564 we find the Bishop of London assisting at the celebration of the funeral of the emperor Ferdinand at St. Paul's. This had been customary, and the custom was retained. Our funeral office was solemnly performed as if the corpse had been present. Bishop Grindal preached. A splendid hearse was erected for the purpose in the choir. As Ferdinand was a member of a foreign Church, which Church was in communion with Rome, it was evidently not considered at that time, that because we had protested against Romish errors, we were cut off from communion with all other churches.

Grindal was now claimed as their patron by the Puritans: but men in office are inclined to view things differently from those who are never likely to rise, even when their principles are nearly the same. The ordinary Puritans, wishing for more reform, or rather, being desirous of revolutionizing the Church, were indignant at the retention of the ceremonies and ecclesiastical ornaments still to be found in our Prayer Book and our churches, and especially of the Catholic vestments, all which they regarded as the remains and rags of Popery: in all this Grindal agreed with them; but when they desired the *immediate* abolition of these things, Grindal differed with them, and thought that to gain the great

end of establishing ultra-protestantism, a conformity in these particulars might, for a time at all events, be tolerated. And he sought to support his view of the case by an appeal to the foreign reformers, of whose hatred of the Church of England in the state in which it then existed,—in which state it still continues to exist,—there could be no doubt. It is amusing to find an English prelate writing to a foreign reformer, as if that reformer's opinion could be of any superior weight; and it is equally amusing to see the cool manner in which that reformer assumes a superiority, and ventures to speak of the Church of England in a condescending tone and with a patronizing air. We doubt whether the present excellent Bishop of London would think of consulting Calvin's representative, if he have one, at Geneva, on any matter relating to the present controversies in the Church of England; and the most ultra-protestant of our prelates would regard as an insult such letters as Grindal and others received from foreigners. The following extract from a letter written by Bullinger to Bishops Grindal and Horn is here given, as shewing that the ultra-protestant system of misrepresentation had already commenced:

“We have now heard, though we hope the report is false, that it is required of ministers either to subscribe to some new articles, or to relinquish their office. And the articles are said to be of this kind; that the measured chanting in churches is to be retained, and in a foreign language, together with the sound of organs; and that in cases of necessity women may and ought to baptize infants in private houses; that the minister also ought to ask the infant presented for baptism the questions that were formerly proposed to the catechumens: that the ministers too, who perform the office of baptism, must use breathings, exorcisms, the sign of the cross, oil, spittle, clay, lighted tapers, and other things of this kind: that ministers are to teach, that in the receiving

of the Lord's supper kneeling is necessary, (which has an appearance of adoration,) and that the bread is not to be broken in common, but that a small morsel is to be placed by the minister in the mouth of every communicant; and that the mode of spiritual feeding, and of the presence of the body of Christ in the holy supper, is not to be explained, but to be left undetermined. It is stated moreover, that as formerly all things were to be had at Rome for money, so now there are the same things for sale in the court of the metropolitan; namely, pluralities of livings, licences for non-residence, for eating meat on days forbidden and during Lent, and the like, for which no permission is granted without being paid for: that the wives too of the clergy are removed apart from their husbands, (as if the living together of man and wife were a thing impure,) just as was formerly the practice among the priests of antichrist. They say moreover, that no one is allowed to speak against any of these things either in public or private; and what is more, that ministers, if they wish to continue the exercise of their ministry in the churches, are under the necessity of remaining silent under these grievances: so that all the power of Church government or authority rests solely with the bishops, and no pastor is allowed to deliver his opinion in ecclesiastical affairs of this kind.

“If these things are true, they will indeed occasion exceeding grief not only to us, but to all godly persons. And we pray the Lord to efface these blemishes from the holy Church of Christ which is in England, and to prevent any of the bishops from dismissing from his office any pastor who shall refuse either his assent to, or approval of, articles of this kind. And although we entertain the most entire persuasion concerning your piety and sincerity, that, if any of these things are now in use, (for we can scarcely believe that things so gross exist among you,) you are only tolerating and conniving at them until the opportune assembling of the great

council of the realm, when fit and prudent measures may be taken for the abolishing of superstition ; and if there be any who pervert that letter of ours for the purpose of confirming any abuses, yet you yourselves are not of the number of such persons ; nevertheless we exhort your reverences by the Lord Jesus, that, if the case be as it is reported, you will consult with your episcopal brethren and other holy and prudent men touching the amendment and purification of these and similar superstitions, and faithfully vindicate us from the injustice inflicted upon us by others. For we have never approved those articles, as they have been reported to us. We moreover entreat you of your courtesy to receive in a spirit of kindness these remarks of ours, who are not only most anxious for your concord and for the purity of religion in the realm of England, but also most affectionately attached to you in Christ."

We also add Grindal's view of the case, as stated some years later to Zanchius. The statement is of course a party one, but it fully shews that there was a strong Anglo-Catholic body in the Church, a body of men whom the state was determined not to drive to Rome : he said, "In that form of religion set up by King Edward, there were some commands concerning the habits of ministers, and some other things, which some good men desired might be abolished, or mended. But the authority of the law hindered them from doing any thing that way : yet the law allowed the queen, with the counsel of some of the bishops, to alter some things. But indeed nothing was either altered or diminished. That there was not a bishop, as he knew of, but obeyed the rules prescribed, and gave example to others to do the same : and as the bishops did, so did the other ministers of the Church, learned and unlearned. And all seemed not unwillingly to yield and comply in the same opinion. But that afterwards, when there was a good and fast agreement in doctrine, all the controversy arose from the discipline.

Ministers were required to wear commonly a long gown, a square cap, and a tippet coming over their necks, and hanging down almost to their heels. In the public prayers, and in every holy administration, they were to use a linen garment, called *a surplice*: that when some alleged, that by these, as by certain tokens, the Romish priests were distinguished from those that ministered the light of the Gospel; and said, that it was not lawful by such obedience to approve the hypocrisy of idolaters, or to defile their ministry; a more moderate sort, though they would not be compelled to obey the prescribed rites, yet would not blame others that yielded obedience, nor esteemed the use of these things to be ungodly. *But some there were that so defended that peculiar manner of clothing, that without it, they contended that all holy things were in effect profaned, and that the ministry was deprived of a great ornament, and the people of good instruction:* yet that the greatest part of the ecclesiastical order seemed to persist in this opinion, that however they thought these might be abolished, and very many desired it, yet when they placed more blame in leaving their stations, than in taking the garments, they thought it better (as of two evils the less) to obey the command than to go out of their places.

“Divers things were objected against the administration of baptism and the Lord’s supper, and ecclesiastical orders, and the various officers of the Church. They contended for a *presbytery* to be set up in every church by the prescript of the Apostles; and that the discipline of the Church was in all respects lame and corrupt; so that they seemed darkly to disperse such doubts of the Church, as though it were no Church at all: for where no discipline was, they said no Church was: but that when it came to this pass, it was cautioned by ecclesiastical authority, that none should take upon him the ministry of the gospel, or retain it, who would not allow of the things before mentioned, and others comprehended in a

certain book ; and that nothing was contained in that book which was against the word of God ; and to profess this under his hand subscribed."

In the letter given above from Henry Bullinger, allusion was made to certain misrepresentations of the Church of England which had reached his ears, and which drew forth from him that epistle, written with papal arrogance. The bishops Grindal and Horn in great humility vindicated themselves, and their joint letter is important, as shewing how these reformers entirely accorded with what would now be called the principles of dissenters, and how far they were from thinking the state of the Church at the time of the Reformation, so pure as to need no further improvement.

"The sum of our controversy is this. We hold that the ministers of the Church of England may adopt without impiety the distinction of habits now prescribed by public authority, both in the administration of divine worship, and for common use ; especially when it is proposed to them as a matter of indifference, and when the use of the habits is enjoined only for the sake of order and due obedience to the laws. And all feeling of superstitious worship, and of the necessity [of these habits] as far as making it a matter of conscience, may be removed, rejected and utterly condemned, both by the terms of the laws themselves, and the diligent preaching of purer doctrine. They contend on the other hand, that these habits are not on any account now to be reckoned among things indifferent, but that they are impious, papistical, and idolatrous ; and therefore that all pious persons ought rather with one consent to retire from the ministry, than to serve the Church with these rags of popery, as they call them ; even though we have the most entire liberty of preaching the most pure doctrine, and likewise of exposing, laying open, and condemning, by means of sound instruction, errors and abuses of every kind, whether as to ceremonies, or doctrine, or the sacra

ments, or moral duties. We cannot accept this crude advice of theirs, as neither ought we to be passive under the violent appeals by which they are unceasingly in the pulpit disturbing the peace of the Church, and bringing the whole of our religion into danger. For by their outcries of this kind, we have, alas ! too severely experienced that the mind of the queen, otherwise inclined to favour religion, has been much irritated ; and we know for a certain fact, that the minds of some of the nobility, to say nothing of others, diseased, weak, and vacillating, have been wounded, debilitated, and alienated by them. And who will venture to doubt, but that the Papists will lay hold of this opportunity to send forth and vomit their most pestilent poison against the gospel of Jesus Christ and all who profess it, encouraged by the hope that an opportunity is now afforded them of recovering the Helen that has been stolen from them ? But if we were to acquiesce in the inconsiderate advice of our brethren, and all unite our strength illegally to attack the habits by law established, to destroy and abolish them altogether, or else all lay down our offices at once ; verily we should have a papistical, or at least a Lutherano-papistical ministry, or none at all. But, honoured brethren in Christ, we call Almighty God to witness, that this dissension has not been occasioned by any fault of ours, nor is it owing to us that vestments of this kind have not been altogether done away with : so far from it, that we most solemnly make oath that we have hitherto laboured with all earnestness, fidelity, and diligence, to effect what our brethren require, and what we ourselves wish. But now we are brought into such straits, what is to be done, (we leave you to conjecture, who are prudent, and sagacious in foreseeing the impending dangers of the churches,) but that since we cannot do what we would, we should do in the Lord what we can ?

“ We have hitherto then explained the matter in dispute, and which occasions so much disagreement among

us, according to the real state of the case. Hear now what we have yet further to communicate. That report, if indeed it may be called such, (for we know and commend your prudence and moderation,) respecting the acceptance, subscription, and approbation of these new articles which you enumerate, is altogether a falsehood. Nor are those parties more to be depended upon, who either in their written letters, or verbally in your presence, have under this pretext endeavoured to blind your eyes, and to brand us with a calumnious accusation. For almost all these articles are falsely imputed to us; very few indeed are acknowledged by us; and not one of them is obtruded upon the brethren for their subscription. We do not assert that the chanting in churches, together with the organ, is to be retained; but we disapprove of it, as we ought to do. The Church of England, too, has entirely given up the use of [prayers in] a foreign tongue, breathings, exorcisms, oil, spittle, clay, lighted tapers, and other things of that kind, which, by the act of parliament, are never to be restored. We entirely agree that women neither can nor ought to baptize infants, upon any account whatever. In the receiving of the Lord's supper, the laws require, custom sanctions, and our Anglo-Louvaine calumniators in their reckless writings bear us witness, that we break the bread in common to every communicant, not putting it into his mouth, but placing it in the hand: they testify also to our explanation of the manner of the spiritual feeding and presence of the body of Christ in the holy supper. The wives of the clergy are not separated from their husbands; they live together, and their marriage is esteemed honourable by all (the Papists always excepted.) Lastly, that railing accusation of theirs is equally false, that the whole management of Church government is in the hands of the bishops; although we do not deny but that a precedence is allowed them. For ecclesiastical matters of this sort are usually deliberated upon in the convocation,

which is called together by royal edict, at the same time as the parliament, as they call it, of the whole kingdom is held. The bishops are present, and also certain of the more learned of the clergy of the whole province, whose number is three times as great as that of the bishops. These deliberate by themselves upon ecclesiastical affairs apart from the bishops, and nothing is determined or decided in convocation without the common consent and approbation of both parties, or at least of a majority. So far are we from not allowing the clergy to give their opinion in ecclesiastical matters of this kind. We receive, it is true, or rather tolerate, until the Lord shall give us better times, the interrogations to infants, and the sign of the cross in baptism, and kneeling at the Lord's supper; also the royal court of faculties, or, as they call it, of the metropolitan. We publicly profess, and diligently teach, that questions of this kind are not very suitable to be proposed to infants, notwithstanding they seem to be borrowed from Augustine.

“ We do not defend the signing with the sign of the cross the forehead of the infant already baptized, although the minister declares in set terms that the child is signed with the [sign of] the cross, only “ in token that hereafter he shall not be ashamed of the faith of Christ crucified;” and though it seems to have been borrowed from the primitive Church. We allow of kneeling at the receiving of the Lord's supper, because it is so appointed by law; the same explanation however, or rather caution, that the very authors of the kneeling, most holy men and constant martyrs of Jesus Christ, adopted, being most diligently declared, published and impressed upon the people. It is in these terms: ‘ Whereas, it is ordained in the book of prayers, that the communicants should receive the holy communion kneeling; yet we declare, that this ought not so to be understood, as if any adoration is or ought to be done, either unto the sacramental bread and wine, or to any real and essential

presence of Christ's natural flesh and blood there existing. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, for that were horrible idolatry, to be abhorred of all Christians ; and as to the natural body and blood of our Saviour Christ, they are in heaven, and not here ; it being against the truth of the true natural body of Christ, to be at one and the same time in more places than one.' ”

The compromising system adopted by Bishop Grindal and others did as little good as compromises generally do : the Puritans became divided ; some remained in communion with the Church, though refusing to use the habits or to subscribe to the ceremonies enjoined ; as kneeling at the eucharist, the cross in baptism, and the ring in marriage. But others going further, accused the Church of Popery, and declared it, as such, to be anti-christian. These formed private meetings, rejected wholly the Book of Common Prayer, and used a form of prayer framed at Geneva for the congregation of English exiles which had lately been there. This book had been sanctioned by Calvin. In an age when toleration was not understood by any parties, the government determined to put down these assemblies ; and Bishop Grindal, who could sympathize with their difficulties, though he wished to persuade them to conform, on the principle of obeying the powers that be, was told, in reply to an address he delivered to them, by Smith, one of their leaders, that they could not attend the holy sacrament when administered with “ idolatrous gear,” (the surplice) and that he had as lief go to mass as to some churches ; and such was the parish church where he dwelt, where he who officiated was a very Papist.” This language is remarkable, as shewing the same feelings to have existed then as prevail now, and as establishing the fact referred to in a letter given before, that a large body of Anglo-Catholics remained in the Church, and had then as

now, to bear the accusation of being Papists. But such an accusation brought by Puritans is not of much account.

Nevertheless, in their conferences with Grindal and the queen's commission, the Puritans had often the best of the argument, as they were generally met by the assertion of Erastian principles, and desired to yield to the mere will of the prince. Their conduct, however, was violent and insulting, and when they complained of the use of surplices and copes as superstitious and idolatrous, and the bishop desired them to regard these things as among the things indifferent, they, with their usual want of logic, still prevalent with their successors, demanded of him to prove that to be indifferent which was abominable. A more quiet *petitio principii* we can scarcely imagine. One of the things they complained of was the use of *wafer-bread* at the communion, and Grindal's reply is remarkable; he shewed to them that wafer-bread was used at Geneva. When one of them told Grindal that he himself went as a *mass-priest still*, the bishop said that he certainly wore *a cope and a surplice* in St. Paul's, but that he had rather minister without these things, which he observed only in obedience to the queen. Upon which they, of course, declared the more strongly against them, calling them "*conjuring garments of Popery, and garments that were accursed.*" One of the party compared the present bishops to the Popish ones.

The outlines of the whole conference may be seen in Strype, Book I, chapter xii., where the reader will see how the Puritans were under the influence of the most bitter anti-christian spirit, and how truly gentle the bishop was. At the same time the Puritans had the best of the argument, seeing that Grindal conceded because he admitted all their premises: with them it was a question of principle, with him of expediency, whether men were to conform or not. They separated, Grindal offended by their pride and perverseness, and the Puritans

more proud and perverse from finding their conduct on the admitted principles to be unimpeachable.

It is not to the credit of Bishop Grindal, that while he endeavoured to screen the Puritans as much as he could from the penalties of the law, he caused the library of the celebrated antiquarian Stow, to be seized because it contained many popish books, as if an antiquarian at that period could possess any other books than those which the Puritans would have held to be popish. This kind of injustice did great injury to the Church of England.

We may interrupt the course of graver subjects to note here that the vines were so excellent in the bishop's garden at Fulham, that he was accustomed each year to send the first fruits of his grapes to the queen. These little trifling incidents are worth preserving, as they seem to throw light on the customs of the age. Whether the vines were cultivated in the open air does not appear.

In 1568 Bishop Grindal was engaged in some tyrannical proceedings in the university of Oxford. The queen, by a statute of her prerogative, had appointed as president of Corpus an ultra-protestant named Cole: the college, maintaining their privileges, refused to admit him, and elected a person named Harrison, who had at one period left the college from scruples of conscience, which led him to communicate with Rome. This election brought that college under suspicion of being popishly affected, and similar charges were laid against New College in Oxford, and its nursery, St. Mary's Winton College, near Winchester, a school in which some of the first men in this country have been educated, and which has always been celebrated for its orthodoxy. The Bishop of Winchester, himself puritanically inclined, instituted a visitation of these colleges, and by main force placed Cole in the presidentship, breaking open the gates of the house, which the fellows had closed

against him. But the bishop was so strongly opposed that he had recourse to a power still more tyrannical than that which he assumed and applied to the ecclesiastical commission. The archbishop sent the Bishop of Winchester's letter to Bishop Grindal, and to the disgrace of the latter he wrote at the bottom the following words: "My lords, I like this letter very well, and think as the writer, that if by some extraordinary means that house and school be not purged, those godly foundations shall be but a nursery of adder's brood to poison the Church." Even supposing the charges to be true, he who was lenient towards the one extreme ought not, as a just ruler, to have been so violent against another extreme. But it is possible, that though accused of Popery, the fellows of these colleges were only maintaining that catholicism to which they owed their "godly foundation," and from which Grindal wished an entire divorce. But this observation is made on the state of the case as given in Strype, and in ignorance whether any specific charges were brought against the colleges. It is not to be supposed that the heads of houses would have risked the favour of government by their non-interference,—if there had been real grounds for the charge.

At this very time Grindal was using his influence with government to obtain the liberation of certain Puritans, who had been thrown into prison for holding conventicles. In doing this he was indeed to be praised, for these poor men only differed from Grindal in being more consistent;—they regarded as Popery certain ceremonies of the Prayer Book, because observed in common with foreign Catholics, and used in our Church before its Reformation, and Grindal was of the same opinion: they merely acted upon the principle which he admitted: he tolerated for a time what he thought to be wrong that he might conduce to its removal. But we again find him unjustly interfering with the rights of others. The inns of court were suspected of Popery, and we find Grindal

urging secretary Cecil to command the benchers in calling men to the bench or bar, to reject all who were not only notoriously known, but even vehemently suspected to be adversaries of "true religion." Who was to judge what true religion is, is not stated. At the same time vigilance was necessary, as the Papists were certainly moving; there were many of them assembled at Bath under pretence of taking the waters, and the state of the Church being unsettled, it seemed natural for them, while the Puritans were urging still further reforms, to desire to see a return to those observances which had of late years been discontinued in our Church, and to which they, by an honourable, though mistaken sentiment, were attached. Thus was a prophecy circulated among them, that the queen would not reign above twelve years, and such indeed was the influence of the Romanizing members of the Church of England, that, according to Neale, in Lancashire the Common Prayer Book was laid aside and the mass openly said. The queen sent down commissioners of enquiry, but it is said that all they could do was to bind some of the country gentlemen to good behaviour in recognizances of 100 marks. In the meantime Grindal's foreign predilections led him to an act of injustice, and he was threatened with a *premunire* by his clergy, for having levied a contribution upon them for the protestants abroad without the queen's license.

That he should be desirous of quitting the diocese of London, was only natural, and Archbishop Parker seconded his work, since he desired to have in London a more consistent character. Accordingly, in 1570 he was translated to York. On the 9th of June, 1570, he was confirmed at Canterbury, where Archbishop Parker was resident; and the Puritan notion of turning the Lord's day into a Sabbath, a feast into a fast, not at that time existing, the Archbishop of Canterbury gave a most

splendid dinner party on Trinity Sunday ; at that feast, says Strype, two archbishops and three bishops were present. In Yorkshire he found the gentry disposed to the Reformation, but the commonalty still adhered to the observance of fasts and holydays now abrogated ; they offered money, eggs, &c. at funerals ; they prayed with beads ; and he gives Yorkshiremen a bad character, observing in them “ great ignorance, much dulness to conceive better instruction, and great stiffness to retain their wonted errors.” Perhaps his grace would have done better to wait till he knew more of Yorkshiremen before he thus wrote of them to secretary Cecil. Richard Barne, suffragan Bishop of Nottingham, was confirmed by our archbishop Bishop of Carlisle.

Being here under less restraint than in London, the archbishop began to push his ultra-protestant notions further than before. In 1571 and 1572 he held a provincial visitation, making determined war upon many of the then existing practices of the Church of England, such as putting the communion bread into the mouth instead of delivering it into the hand of the people ; using various rites, gestures, and ceremonies, not enjoined by the Prayer Book, though not condemned by it, and therefore observed as a matter of course, no new Church having been established in England ; crossing and lifting up the sacramental bread ; using oil, chrism, tapers, and spittle at baptisms ; making the sign of the cross at eating, in the church, &c. These were all customs observed in the Church of England at that time, and, as has been said, not prohibited by the Prayer Book as it existed ;—but the archbishop now enjoined the non-observance of them, on the ground that they were not enjoined. In forming a new sect nothing is to be observed but what is commanded ; in reforming an old Church, all things remain as before, unless there be an express direction to the contrary.

In 1571, the archbishop confirmed John Salisbury, Suffragan Bishop of Thetford, as Bishop of Sodor and Man.

In 1574, a report reached York that the queen would visit that city, and Archbishop Grindal conferred with Archbishop Parker on the best mode of receiving her. As we live in days of royal progresses, Archbishop Parker's account of his own reception of her majesty will be interesting to the reader. The outcry would be great indeed in these days, if the clergy of a cathedral town were to meet the queen clad in their vestments, saying psalms and prayers, and actually kneeling down to do so. But it was different at the period of the Reformation. The following is from Strype:—"Then the Archbishop of Canterbury proceeded to relate how he received her, (the queen); that he met her as she was coming to Dover, upon Folkstone Down; which he did with all his men, and left her at Dover. At Canterbury he received her, together with the Bishops of Lincoln, Rochester, and his suffragan of Dover, at the west door of the cathedral church; where, after the grammarian had made his oration to her on horseback, she alighted; and the archbishop and the rest with him kneeled down and said the psalm, *Deus misereatur*, in English, with certain other collects, briefly; and that in their chimers and rochets. Then the archbishop related all the other ceremonies, viz., of conducting her under a canopy into the choir unto a traverse, where she sat while the even-song was said; and how they afterwards waited upon her to St. Augustine's, where she lodged; the noble supper he gave her courtiers and attendants the same night; and the dinner he gave her majesty the next day, when she went to the great church to hear a sermon; and his most magnificent feasting her the day after in his great hall, together with her privy council, the French ambassadors, ladies, gentlemen, and the mayor of the town and his brethren."

On the 26th of February, about five at night, happened an earthquake in Yorkshire, Nottingham, and some other northern counties. It did no great harm, but the concussion much terrified the people, fearing that some public calamity might follow. This our archbishop spake of, and remembered there was such an earthquake in Croyden, in Archbishop Cranmer's time; not long after which, as he supposed, King Edward died. This he esteemed of such moment, that he wrote to the Archbishop of Canterbury about it, and wished the certain time of that earthquake might be learned, as though he were jealous it might import the death of the queen. To which the other archbishop made only this pious reply, that as to that prognostic, *It is the Lord, let Him do what is good in His eyes.*

Archbishop Grindal was translated to Canterbury in 1575, and presided at the Convocation held that year. This convocation proceeded with the work of reforming our Church. The following is a digest of its proceedings:—

They imported, “That those that were to be made ministers must bring testimonials, and give account of their faith in Latin, and subscribe the Articles of Religion made in the Synod anno 1562. Deacons to be twenty-three years of age, and priests twenty-four. That bishops celebrate not orders but on Sundays or holidays. That they give orders to none, but of their own diocese, unless dimitted under the hands and seals of the bishops in whose dioceses they were. That unlearned ministers formerly ordained be not admitted to any cure. Diligent inquisition to be made for such as forged letters of orders. That bishops certify one another of counterfeit ministers. None to be admitted to orders, unless he shew to the bishop a true presentation of himself to a benefice. The qualification of such as were to be admitted to any dignity or benefice. All licences for preaching bearing

date before the 8th of February, 1575, to be void : but such as were thought meet for that office to be admitted again without difficulty or charge. Bishops to take care for able preachers. None to be admitted a preacher, unless he be at least a deacon first. That the catechism allowed be diligently taught, and the homilies duly read, where there be no sermons. Every parson, vicar, and curate, being no Master of Arts nor preacher, to have the New Testament both in Latin and English, or Welsh ; and to confer daily one chapter of the same. And archdeacons, commissaries, and officials, to appoint them some certain task of the New Testament to be conned without book ; or to be otherwise travailed in, as should be by them thought convenient : and to exact a rehearsal of the same, and how they have profited in the study thereof. No commutation of penance, unless upon great and urgent causes. Private baptism to be only administered by lawful ministers in case of necessity, and by none other. That archdeacons, and others having ordinary jurisdiction, do call before them such as be detected of any ecclesiastical crime ; and convince and punish them. That bishops take order that it be published, that marriage be solemnized at all times of the year ; so that the banns be first lawfully published, and none impediment objected." But this last, and that other about private baptism, are omitted in the printed articles.

Archbishop Grindal was appointed to the primacy when the Church was violently assailed by the two extreme parties ; on the one hand the Puritans, and on the other the seminary priests of Rome were making an attack ; and it is generally admitted that, as a governor, he was too remiss and too partial ; inclining to screen Puritans even when censured by their diocesan, though ever ready to proceed against Papists. In his zeal for ultra-protestants he sometimes acted illegally as well

as unjustly. But he was an earnest and a pious man. In 1580, there was a terrible earthquake, and the archbishop's exhortation to the clergy stands in favourable contrast with the formal manner in which of late years fasts have been enjoined. By his grace's order, Redman, his archdeacon, addressed the following letter to the clergy of the diocese :—

“ After my hearty commendations premised ; my Lord, his grace's pleasure is, that with all convenient speed you shall give order to every parson, vicar, and curate of the peculiar jurisdiction of the deanery of the arches in London, that they exhort their parishioners to resort devoutly to their churches upon Wednesdays and Fridays, to hear some short exhortations to repentance, either by preaching or homilies, with other services of the day. And that they do of their own accord, without constraint of law, spare those days one meal, converting the same, or some part thereof, to the relief of the poor. Calling also their households together at night, to make hearty prayer to God, to shew mercy to us who have deserved His anger. And that with the litany they join such psalms and prayers as they shall choose, or devise, fit for that purpose. And thus I bid you heartily well to fare. London, April 12, 1580.” The like order he gave forth for his whole diocese.

The last years of the archbishop were ennobled by a firmness of character which has done him immortal honour, as they were embittered by the loss of the queen's favour. This was occasioned by the favour which he shewed towards the exercise of prophesying, of which exercise, an account shall be given in Grindal's own words, in his letter on the subject to the queen :—

“ The authors of this exercise are the bishops of the dioceses where the same is used ; who both by the law of God, and by the canons and constitutions of the

Church now in force, have authority to appoint exercises to their inferior ministers, for increase of learning and knowledge in the Scriptures, as to them seemeth most expedient : for that pertaineth *ad disciplinam Clericalem*, i. e. ‘to the discipline of ministers.’ The time appointed for the assembly is once a month, or once in twelve or fifteen days, at the discretion of the ordinary. The time of the exercise is two hours : the place, the church of the town appointed for the assembly. The matter entreated of is as followeth. Some text of Scripture, before appointed to be spoken of, is interpreted in this order : First, the occasion of the place is shewed. Secondly—the end. Thirdly—the proper sense of the place. Fourthly—the propriety of the words : and those that be learned in the tongues, shewing the diversities of interpretations. Fifthly—where the like phrases are used in the Scriptures. Sixthly—places in the Scriptures seeming to repunge, are reconciled. Seventhly—the arguments of the text are opened. Eighthly—it is also declared, what virtues and what vices are there touched ; and to which of the commandments they pertain. Ninthly—how the text hath been wrested by the adversaries, if occasion so require. Tenthly, and last of all—what doctrine of faith or manners the text doth contain. The conclusion is, with the prayer for your majesty, and all estates, as is appointed by the Book of Common Prayer, and a psalm.

“These orders following are also observed in the said exercise : First, two or three of the gravest and best learned pastors are appointed of the bishop, to moderate in every assembly. No man may speak unless he be first allowed by the bishop, with this *proviso*, that no layman be suffered to speak at any time. No controversy of this present time and state shall be moved or dealt withal. If any attempt the contrary, he is put to silence by the moderator. None is suffered to glance

openly or covertly at persons public or private; neither yet any one to confute another. If any man utter a wrong sense of the Scripture, he is privately admonished thereof, and better instructed by the moderators, and other his fellow-ministers. If any man use immodest speech, or irreverend gesture or behaviour, or otherwise be suspected in life, he is likewise admonished as before. If any wilfully do break these orders, he is presented to the bishop, to be by him corrected."

The archbishop viewed the question as a divine, and, among divines it is an open question how far such meetings are or are not expedient; the queen looked upon it as a politician. The Church of England was in a very anxious position,—the Romanizers, whether conforming or not, disliked the Reformation as having gone too far, while the Puritans naturally felt that since we had gone so far, they had only to agitate and we should go further. And any thing like discussion had a tendency to excite this feeling of discontent for things as they were. At a revolutionary era it is always sound policy, in the opinion of statesmen, to prevent discussion as much as possible, and for this reason, because men's minds are unsettled. There is a dislike in politicians to entertain the question of a convocation at the present time. A convocation the queen could not prevent, but of further discussion she saw the danger. Archbishop Grindal, on the other hand, was willing to carry the Reformation further, and he would admire the prophesyings as tending to this point, while he considered the subject as one of a purely ecclesiastical character, in which he would not permit the queen to interfere. To the proud despotic daughter of the house of Tudor he spoke with the boldness of a primitive bishop, and, as it turned out, at peril if not of life yet of property. Few in these days would venture in like manner to defy a committee of the two houses of parliament, or an ecclesiastical commission, the despotic powers

of our land. "Bear with me, I beseech you, madam," said the aged and venerable prelate, "if I choose rather to offend your earthly majesty, than to offend the heavenly majesty of God. And now being sorry, that I have been so long and tedious to your majesty, I will draw to an end, most humbly praying the same, well to consider these two short petitions following.

"The first is, that you would refer all these ecclesiastical matters which touch religion, or the doctrine and discipline of the Church, unto the bishops and divines of your realm; according to the example of all godly Christian emperors, and princes of all ages. For indeed they are things to be judged, (as an ancient Father writeth), *in ecclesiâ, seu synodo, non in palatio*, i. e. 'in the church, or a synod, not in a palace.' When your majesty hath questions of the laws of your realm, you do not decide the same in your court, but send them to your judges to be determined. Likewise for doubts in matters of doctrine or discipline of the Church, the ordinary way is to refer the decision of the same to the bishops, and other head ministers of the Church.

"Ambrose to Theodosius useth these words, *Si de causis pecuniariis comites tuos consulis, quanto magis in causa religionis sacerdotes Domini, æquum est consulas?* i. e. 'If in matters of money, you consult with your earls, how much more is it fit you consult with the Lord's priests in the cause of religion?' And likewise the same father to the good Emperor Valentinianus,—*Si de fide conferendum est, Sacerdotum debet esse ista collatio; sicut factum est sub Constantino augustæ memoriæ principe; qui nullas leges antè præmisit, quàm liberum dedit judicium Sacerdotibus:* i. e. 'If we confer about faith, the conference ought to be left to the priests; as it was done under Constantine, a prince of most honourable memory; who set forth no laws, before he had left them to the free judgment of the priests.'

And in the same place the same father saith, that Constantius the emperor, son to the said Constantine the Great, began well, by reason he followed his father's steps at the first: but ended ill, because he took upon him *de fide intra palatium judicare*, i. e. 'To judge of faith within the palace,' (for so be the words of Ambrose,) and thereby fell into Arianism: a terrible example.

"The said Ambrose, so much commended in all histories for a godly bishop, goeth yet farther, and writeth to the same emperor in this form,—*Si docendus est Episcopus à laico, quid sequatur? Laicus ergo disputet, et Episcopus audiat; Episcopus discat à laico. At certè, si vel Scripturarum seriem divinarum, vel vetera tempora retractemus, quis est qui abnuat, in causa fidei, in causa, inquam, fidei, Episcopos solere de Imperatoribus Christianis, non Imperatores de Episcopis judicare?* i. e. 'If a bishop be to be taught by a layman, what follows? Let the layman then dispute, and the bishop hear: let the bishop learn of the layman. But certainly, if we have recourse either to the order of the holy Scriptures, or to ancient times, who is there that can deny, that in the cause of faith, I say, in the cause of faith, bishops were wont to judge concerning Christian emperors, not emperors of bishops?' Would to God your majesty would follow this ordinary course, you should procure to yourself much quietness of mind, better please God, avoid many offences, and the Church should be more quietly and peaceably governed, much to your comfort, and the commodity of your realm.

"The second petition I have to make to your majesty is this; that, when you deal in matters of faith and religion, or matters that touch the Church of Christ, which is His spouse, bought with so dear a price, you would not use to pronounce too resolutely and peremptorily, *quasi ex autoritate*, as ye may do in civil and extern matters: but always remember that in God's causes,

the will of God (and not the will of any earthly creature) is to take place. It is the antichristian voice of the pope, *Sic volo, sic jubeo; stet pro ratione voluntas*; i. e. 'So I will have it; so I command: let my will stand for a reason.' In God's matters, all princes ought to bow their sceptres to the Son of God, and to ask counsel at His mouth, what they ought to do. David exhorteth all kings and rulers to *serve God with fear and trembling*.

"Remember, madam, that you are a mortal creature. 'Look not only (as was said to Theodosius) upon the purple and princely array, wherewith ye are apparelled, but consider withal, what is that that is covered therewith. Is it not flesh and blood? Is it not dust and ashes? Is it not a corruptible body, which must return to his earth again, God knows how soon?' Must not you also one day appear *ante tremendum tribunal crucifixi, ut recipias ibi, prout gesseris in corpore, sive bonum sive malum?* i. e. 'before the fearful judgment-seat of the crucified [Jesus,] to receive there according as you have done in the body, whether it be good or evil?'

"And although ye are a mighty prince, yet remember that He Which dwelleth in heaven is mightier. He is, as the Psalmist saith, *terribilis, et is qui aufert spiritum principum, terribilis super omnes reges terræ*; i. e. 'terrible, and He Who taketh away the spirit of princes, and is terrible above all the kings of the earth.'

"Wherefore I do beseech you, madam, *in visceribus Christi*, when you deal in these religious causes, set the majesty of God before your eyes, laying all earthly majesty aside; determine with yourself to obey His voice, and with all humility say unto Him, *Non mea, sed tua*

voluntas fiat; i. e. 'Not mine, but Thy will be done.' God hath blessed you with great felicity in your reign, now many years; beware you do not impute the same to your own deserts or policy, but give God the glory. And as to instruments and means, impute your said felicity, first, to the goodness of the cause which ye have set forth; I mean, Christ's true religion; and, secondly, to the sighs and groanings of the godly in their fervent prayer to God for you. Which have hitherto, as it were, tied and bound the hands of God, that He could not pour out His plagues upon you and your people, most justly deserved.

"Take heed, that ye never once think of declining from God, lest that be verified of you, which is written of Ozeas, [Joash,] who continued a prince of good and godly government for many years together; and afterwards, *cum roboratus esset*, (saith the text,) *elevatum est cor ejus in interitum suum, et neglexit Dominum*, i. e. 'when he was strengthened, his heart was lifted up to his destruction, and he regarded not the Lord.' Ye have done many things well, but except ye persevere to the end, ye cannot be blessed. For if ye turn from God, then God will turn away His merciful countenance from you. And what remaineth then to be looked for, but only a terrible expectation of God's judgments, *and an heaping up wrath, against the day of wrath!*

"But I trust in God, your majesty will always humble yourself under His mighty hand, and go forward in the zealous setting forth of God's true religion, always yielding due obedience and reverence to the word of God, the only rule of faith and religion. And if ye so do, although God hath just cause many ways to be angry with you and us for our unfaithfulness, yet I doubt nothing, but that for His own name's sake, and for His

own glory sake, He will still hold His merciful hand over us, shield and protect us under the shadow of His wings, as He hath done hitherto.

“I beseech God our heavenly Father plentifully to pour His *principal spirit* upon you, and always to direct your heart in His holy fear. Amen.”

This remonstrance is dated December 20th, 1576. The queen gave him time to consider his resolution, but finding him unalterable, she caused him to be sequestered from his office, and by an order from the court of star-chamber, he was confined to his house. In vain did the lord treasurer, his long-trying friend, urge him to submission; and so exasperated did the court become, that thoughts were entertained of deposing him, though that design was laid aside.

It is difficult to ascertain the precise nature of his sequestration, as we find that during this time he consecrated the Bishops of Exeter, Winchester, and Lichfield and Coventry: and when, in 1580, a convocation was holden, though he did not appear, he had a principal share in its transactions. He drew up an expedient for preserving the authority of the spiritual courts on the point of ex-communications, and he laid before them a new form of penance, better calculated than the one which had hitherto been used to bring the offender to amendment. The convocation partook of the archbishop's spirit, and though the motion was negatived which proposed that no business should be done, nor any subsidy granted, until the archbishop was restored, the queen was petitioned in his favour.

But no favour did the archbishop receive, till at length become blind, a victim also to the strangury and the colic, he thought himself at liberty to listen to the proposal of the court that he should resign. He retired to Croyden, having shewn that those of his

predecessors in the see of Canterbury who had resigned, had always one of the episcopal houses assigned to them, and the amount of his pension was fixed, but ere his resignation was completed he died, in 1583, Archbishop of Canterbury. He seems to have been a most amiable and kind-hearted man, who was unfortunately placed under circumstances not the most propitious for the development of his character.—*Strype. Le Neve. Zurich Letters, published by the Parker Society. Soames. Collier. Neale's History of the Puritans.*

GRYNÆUS, JOHN JAMES.

JOHN JAMES GRYNÆUS was born at Berne in 1540, and educated at Basle. He took his degree of doctor in divinity, and succeeded his father as pastor at Rotelen. He was at first a Lutheran, but afterwards became a Zuinglian, and died infirm and blind at Basle, in 1617.

He was the author of numerous illustrative notes to the works of Eusebius, Origen, and Irenæus; An Epitome of the Bible; Outlines of Theology; Expositions of some of the Psalms, and of the Prophecies of Haggai, Jonah, Habakkuk, Obadiah, and the first five chapters of Daniel; A Commentary on the first Ten Chapters of the Gospel of St. Matthew; Critical Remarks on the Epistles to the Romans, Colossians, and Hebrews, and on the first and second Epistles of St. John; An Ecclesiastical History; A Chronology of the Evangelic History; Theological Problems, Theses, and Disputations.—*Melchior Adam.*

GROSSETESTE, ROBERT.

ROBERT GROSSETESTE, GROSTHEAD, or GREATHEAD, was born of poor parents at Shadbrook, in Suffolk, about the year 1175. His history illustrates the miserable condition of the Medieval Church, and will therefore be given at some length. The state of the Church in that age cannot be given better than in the words of Dr. Inet. "The patronage of the crown," says he, "was lost with the right of investitures; the power to convene national synods was swallowed up by that of the papal legates; the supremacy in causes ecclesiastical was carried to Rome by the concession which yielded up the right of appeals; the authority over the persons and the estates of the clergy and religious was given away by that grant which discharged the clergy from the secular power; and the Church was thereby rendered a body separate and independent on the state, their interests distinguished, and set at such a distance from one another, that the privileges and liberties of the Church were numbered from the spoils of the civil government, and then only thought bright and shining, when they cast a shade upon the monarchy."

Robert, who received the cognomen of Grosseteste, (surnames at that time not being generally in use,) either from the size of his head, or his intellectual powers, was educated at Oxford and at Paris. At an early period of life he entered into the service of William de Vere, Bishop of Hereford, upon whose death he returned to Oxford, where he established a high character by his lectures in philosophy and theology. His learning recommended him to the notice of Hugh de Welles, Bishop of Lincoln, who presented him to a prebend in his cathedral church. In 1210 he was nominated to the Archdeaconry of Chester, which he exchanged in 1220 for that of Wilts. In 1224 he took his doctor's

degree, soon after which he was presented to the rectory of Ashley, in Northamptonshire. He was Archdeacon of Leicester in 1232, at which time he also held the prebend of Empingham, in the diocese of Lincoln. It appears from a passage in the register of Oliver Sutton, Bishop of Lincoln, cited by Mr. Wood, that Robert had been chancellor of that university by the title of *Magister Scholarium vel Scholarum*. The time of his filling this high literary post is not precisely known, but it seems to have been just before his elevation to the see of Lincoln. And as he was nominated to the office by his constant friend Bishop de Welles, it must have been before February 1234, when the bishop died.

The king was at Oxford in June, 1234, and issued a remarkable mandate to the mayor and bailiffs for the expulsion of prostitutes, and the concubines of clerks, who were to be ordered to leave the village in eight days. And if any should either remain there after the time limited, or any fresh woman should enter the place, that they should be seized by order of the chancellor, or of Mr. Robert Grosseteste, or friar Robert Bacon, and detained till the king's further pleasure should be known. This shews that Grosseteste was not chancellor at the time, but only a leading personage in the university.

This statement does not speak favourably of clerical morality in the middle ages, and it shews the natural effect of the constrained celibacy of the clergy.

Upon the death of Hugh de Welles in 1234, the chapter of Lincoln unanimously elected Grosseteste as his successor. He was consecrated at Reading, by Archbishop Edmund, in the abbey church. It was not usual at this time for the suffragan bishops of the province of Canterbury to be consecrated any where but in the metropolitical church, and the convent of Canterbury interposed their claim accordingly upon this occasion; but consented at last to let the ceremony proceed, lest the labour and charges of the attendance should be lost, and

upon condition that this case should not be drawn into a precedent; as likewise under a protestation, that they would never agree to any such irregularity in future.

Soon after his consecration he visited his diocese, and by reference to his articles of enquiry we may obtain a further insight into the morals of the Medieval Church. The celibacy of the clergy, projected before, was publicly and universally enjoined by a decree of Archbishop Anselm, in 1102, and was enforced afterwards by canon after canon; and even now, as late as 1236, the non-conformity of the clergy, who were always extremely loath to be driven into this hard and unnatural measure, is made a subject of enquiry. So that it seems the celibacy of the clergy was not yet fully established, notwithstanding all the violent efforts which had been made in its favour for more than a century. But this we need not wonder at, since it was indeed the boldest and most desperate attack that ever was made upon the natural rights of mankind. We speak here of the nature of the attempt; that a groundless and mere arbitrary injunction should be expected to over-rule and annihilate men's innate affections, and that the clergy, so large a body as they now were, were universally to be brought to receive it with tameness and submission. The drift and tendency of the proceeding, no doubt, was to draw all the wealth of the clergy from their relations and connexions into the Church. But behold now the fatal consequence of depriving the clergy of their Christian liberty in this vigorous and compulsory manner.

The Church was overrun with a deluge of incontinence, fornication, and adultery; and, what was then deemed a most aggravated crime, the clergy even frequented and attempted the nunneries.

Many vicarages had been already made by the late bishop Hugh de Welles, and Bishop Grosseteste established many more.

He was always a patron of the vicars. The monks

obtaining the advowson of livings, were accustomed at first to appropriate to the use of their monasteries the whole of the revenue, serving the cures carelessly by sending some of their own body to officiate. The bishops after a time succeeded in compelling the monks to appoint a regular pastor, and to assign to him a fixed income: that income proceeding generally from the small tithes, while the monastery retained the great tithes and rectorial rights. The monks were continually endeavouring to evade this regulation, and much hostility they shewed to Bishop Grosseteste for vigorously enforcing it.

The student of ecclesiastical history will not fail to observe how gradually and craftily the popish authority was established in the Church of England; an appeal to Rome being made sometimes by the civil power and sometimes by ecclesiastics, the pope assumed powers by the concession of the appellants to which he had no legal right. To a disgraceful act, shewing the low state of morals in the Church, the mission of a legate is at this time to be traced. William Marshal, Earl of Pembroke, being dead in Ireland, the king gave his sister Eleanor, the earl's widow, in marriage to Simon Montfort, afterwards Earl of Leicester: this lady, either through a real intention of entering into religion, or some other specious design, conceived a vow of chastity upon her husband's demise, though she had not taken the veil. Upon this ground, Edmund, Archbishop of Canterbury, resolving to oblige her to the performance of her vow, opposed the lady's re-marriage with Montfort all he could, and even sharply reproved the king for encouraging Montfort, by consenting to the match, to break the established rules of the Church; but, alas! there was a necessity for it, as Eleanor was with child by Montfort. This opposition given by the archbishop to the king, who was absolutely determined to permit the marriage, entirely alienated his majesty's affections from him; and, being highly en-

raged, he privately treated with pope Gregory IX. to send him a stout and able legate into England; one that might control the archbishop, and all others that should dare to withstand and oppose his will. Thus this light matter proved in the event a most serious affair, laying not only the foundation of all the mischiefs brought upon the kingdom by the intromission of Otho the legate, but even occasioned at last the exile of the archbishop.

With the legate, Bishop Grosseteste was frequently brought into collision; the former endeavouring to force into some of the best preferments of Lincoln incompetent persons and non-resident foreigners. To one transaction, as illustrative of the times, we shall more fully refer. The university of Oxford was comprehended within the limits of the immense diocese of Lincoln, and the prelates of that see had naturally great power and authority there. If they did not nominate the chancellor, they enjoyed the privilege of *approving* the election; but, as we take it, they absolutely appointed him. In the year 1238, Bishop Grosseteste made a noble stand in favour of that body, to which he was always a true friend and patron, and did it a very singular service. Otho the legate, who had been invited into England by the king, as related above, and was now much caressed by him and held in especial esteem, went to Oxford, April 23rd, 1238, in order to examine into and to correct abuses there, where the number of students was very numerous. The legate, who was much hated by the whole nation, was lodged in the monastery of Osney, not far off, where the university accommodated him immediately with all necessaries, and afterwards waited upon him with their compliments on St. George's day. The crowd was great at the door of the stranger's hall, as may be presumed, when a person of his rank and character was to be entertained; and the porter, being a foreigner, was ruder to the scholars than was

consistent with good manners, (especially after such ample presents had been made to his master) and refused them admittance in a high and haughty tone. The students, thus offended, began to employ force, and to beat the cardinal's servants ; whilst these, on their part, endeavoured to resist and oppose them. A poor Irish half-starved chaplain was, at the instant, asking for something to eat at the kitchen door ; but the master of the cooks, who was the cardinal's brother, displeased with his importunity, took some scalding water and threw it in his face. A Welsh student happened to see it, and enraged at such usage, exclaimed aloud, Shall we bear this ? and then bending his bow, shot the master of the cooks, and killed him on the spot. The whole monastery was instantly in an uproar ; and the legate, hearing of his brother's death, thought it high time to take care of himself, wherefore, catching up his canonical cope, he ran to the tower of the abbey-church, and shut the door after him. The students flocked round this fastness, crying, "Come out, thou slave, thou fleecer of the land, and gulf of Roman avarice !" At night, Otho put off his vestments, and mounting his horse, was conducted through bye-ways, and over a ford not very safe, to the king, who was then at Abingdon, to seek his protection ; for the scholars, being very outrageous, kept searching for him, crying out, "Where is that usurer, that simoniac, that plunderer of rents, that gaper for money, who abuses the king's goodness, subverts the kingdom, and enriches foreigners with our spoils !" At Abingdon, the legate related to his majesty, with sighs and tears, the whole of his ill usage ; and the king, compassionating his case, immediately dispatched his messengers with letters to the mayor and burgesses of Oxford, charging them to enquire into this outrage, and to inform his delegates thereof. On this, an inquisition was begun, and by the assistance of twelve jurats, appointed for this purpose, for the keeping of the peace, together with an armed

force sent by the king, under the command of Earl Warren, thirty scholars, without respect of persons, were committed to prison; besides Odo de Kilkenny, prebendary of Lincoln, and a canonist, who appeared to have been one of the ringleaders in this riot. Some others fled to Wallingford, but were seized and put in prison there and elsewhere.

In a few days, Peter de Rupibus, Bishop of Winchester, and Ralph Nevil, Bishop of Chichester, and lord chancellor, came to Oxford, and with the abbots of Evesham and Abingdon, assembled in St. Frideswide's church, suspended the university by an interdict, both as to lectures, &c., and all acts of religion. Otho, at the same time, convening the neighbouring prelates, thundered out a like interdict by his legatine authority, excommunicating all in general that were concerned in the late tumult. And in this censure not only the undergraduates, but the masters, the beneficed clerks, and even the doctors and the chancellor, were involved. When this sentence was notified at Oxford, many academics, that were but in the least conscious of guilt, withdrew from the university, under a pretence of liberty, as not knowing where these matters would end. But as soon as this was told the king, he by his proclamation forbade any one to depart the place without his leave, which several, having urgent business, afterwards obtained.

Many of the masters and beneficed clergy were bailed soon after this; and Roger Niger, the worthy Bishop of London, and Bishop Grosseteste, gave bail for such clerks and laymen as were imprisoned in the tower; and by that means master Odo de Kilkenny, master Simon de Crauford, John de Lewes, William de Stareshurg, Gregory de Fertekyroth, Thomas de Lycheheld, Robert de Leycester, John de Brideport, William de Blundun, Richard Grostest, Peter de Oxon, and Adam de Oxon or Exon, were all set at liberty. And, to omit further particulars, many others were delivered out of prison by

Bishop Grosseteste's giving security for their appearance. But, whereas many students had fled and would not return, the king sent his letters to the chancellor and archdeacon of Oxford, to declare they might safely come back to the university, and there wait for their absolution in form.

The legate had thoughts of making a progress into the northern parts of the realm, but came first to London, and took up his lodging in Durham house; the king directing that the lord mayor and the citizens should furnish him with a guard. Thither he convened, by his legatine authority, the Archbishop of York, and all the English bishops, to consult about the affairs of the Church, and the injury and insult he had received at Osney. The bishops defended the university in the best manner they could; and it is particularly recorded, to the honour of Bishop Grosseteste, that he strenuously exerted himself on the occasion, and with a noble spirit, becoming the greatness of his soul, interdicted, in the presence of the king and legate, every person that had offered to lay violent hands on the Oxonians. The bishops insisted, that, next to the university of Paris, this of Oxford was deservedly esteemed the most eminent for piety and sound learning; and that, if, after imprisoning the persons of the students, and despoiling them of their effects, any thing more rigid should be inflicted, they should have reason to fear the scholars would be driven from Oxford never more to return; that, if the legate would but be so cool and candid as to attend to truth, he might recollect, that the fault committed was rather to be imputed to his own servants, who had so far provoked the academicians by their contumelies, that it was little to be wondered such disturbances, great as they were, had happened to his reverence. The legate, upon this, took time to consider, and so dismissed the assembly.

At length, in the following year, after some letters had

passed betwixt him and the pope, and some of the cardinals at Rome, he terminated the matter in this manner. He wrote to the chancellor, exhorting the Oxonians (who now for a year and more, being prohibited their lectures and exercises at Oxford, had retired many of them to Northampton and Salisbury, for the prosecution of their studies) to repentance, and giving them full leave to return to Oxford, provided they would submit to the following penance, that the clerks should go on foot from St. Paul's to Durham House, about a mile distant, the bishops accompanying them as far as Carlisle House, now called Worcester House: that thence the academics should proceed barefooted, without their hoods and gowns, and humbly ask pardon of the legate for their fault. Thus ended this unfortunate affair, which nevertheless proved very hurtful to this famous university, as we do not find, after this dispersion, it was ever frequented by the like full complement of students.

In the grand quarrel between the emperor and the pope, the citizens of Rome were strongly disposed to favour the emperor, who was now approaching that city. Many of the cardinals, seeing Gregory more governed by his own perverse will, than by the rules of right reason, had deserted him, scarcely any continuing with him but Robert de Somercote, an Englishman. Gregory, in short, was plunged in deep distress, and it behoved him instantly to think of some expedient to extricate himself, and to attach the citizens to his party. He fixed upon a most diabolical one, which was, to gain them by promising them, for their sons and relations, all the vacant benefices in England; those especially which belonged to the religious houses. And the conditions, on the part of the citizens, were, that they should universally commence hostilities against the emperor, and do all in their power to dethrone him. In pursuance of this agreement, Gregory soon after despatched his bulls to

Edmund, Archbishop of Canterbury, Robert Grosseteste, Bishop of Lincoln, and Robert de Bingham, Bishop of Salisbury, to provide three hundred Romans with the first benefices which should become vacant ; and all the three were inhibited from collating to any benefices till the Romans were served. And when Mumelinus, one of Otto's clerks, returned about All Saints day from Italy, whither he had been to carry money to his holiness, he brought with him twenty-four Romans, who were all to be preferred here. And M. Paris reports in one place, that Otto, whilst he was in England, had disposed of above three hundred prebends, rectories, and other preferments, either by the direction of his holiness, or by his own arbitrary will.

The promotion of foreigners, principally Italians, to the English benefices, had been a grievance of some standing, and had been long complained of. In the year 1231 an insurrection was raised here upon this very account ; and in the issue the lay-patrons got themselves secured from the like attempts upon their churches for the future, so that the hardship fell afterwards chiefly upon those of the bishops and the monasteries.

The part our bishop took in this controversy is not known, except generally that from his avowed hostility to the preferment of foreigners in the Church of England, we may be sure that he sided against the cardinal.

The cardinal was anxious *not* to suppress pluralities, but to prevent their being held without a dispensation from Rome ; and to secure the purchase of dispensations he appeared as an opponent of pluralities. The conduct of Walter de Cantilupe, Bishop of Winchester, throws light upon medieval feeling in this respect. Walter, son of Lord Cantilupe, was a nobleman of great spirit, and had been an agent of the king. The twenty-ninth canon of the Lateran council, in 1216, was levelled against pluralities without dispensation ; and when Otto, the legate, in 1237, had prepared a constitution to enforce

the canon, and offered it to the council at St. Paul's, London, Walter put off his mitre, and spoke thus to the legate: "Holy father, since many noblemen, that have such blood as mine running in their veins, hold pluralities without dispensation, some of whom are old, and have lived magnificently, it would be too hard to reduce them to a disgraceful poverty by deprivation. Some of them are young and bold, and would run the last risk rather than be confined to one benefice. I know this by myself, for before I was advanced to this dignity, I resolved with myself, that, if by virtue of such a constitution I must lose one benefice, I would lose all. It is to be feared there are many of this mind; therefore, we beseech your paternity to consult our lord the pope on this point." This speech caused Otto to drop his constitution, and, as Mr. Johnson thinks, to insert only a few lines instead of it.

Bishop Grosseteste was so honest and undisguised in his opposition to ecclesiastical abuses, that he was frequently involved in disputes, not only with the authorities in Rome, but with the monasteries and chapters of his own country. On one occasion he was actually excommunicated by the convent of Canterbury, with bell, book, and candle, as an ingrate and rebel to that Church, of which he was a suffragan.

The bishop, with his party, when he received the letters importing this, threw them on the ground and trod upon them, to the vast astonishment of the beholders, on account of the effigies of St. Thomas impressed upon the seal. And moreover he flew into so great a passion, that he said, in the hearing of all that were present, "he did not desire the monks should otherwise pray for his soul as long as the world endured;" and withal gave orders that the messenger, whom he loaded with reproach should be arrested. And when the officers, in regard to his priesthood, (for he was a priest,) were afraid of doing it, he ordered the priest to be driven

from his palace, as a vile slave, or a robber, at which those prudent and learned men, who were then in the palace, were still more astonished ; since, if there were no other reason, the priest might very justly accuse the bishop of laying violent hands on him. As for the sentence, his lordship so little regarded it, that he never forbore officiating, dedicating churches, and performing all other acts incidental to the episcopal function.

It appears that in the middle ages the episcopal authority was not rated very high, when a bishop could be excommunicated by a convention of priests. They professed to be exercising the authority of the metropolitan see. An appeal was made to Rome, and a compromise was effected, on which the convent withdrew the excommunication. The see of Rome never upholds the episcopate.

In 1244 we again find the bishop issuing a circular to his archdeacons, stimulating them to be very strict in their enquiries concerning certain irregularities ; priests either omitting the canonical hours, or saying them erroneously, very indevoutly, and at times very incommodious to their parishioners. Their keeping concubines or wives, which, though they were concealed from him in his visitations, ought not to escape the notice of the archdeacons. Clerks acting *miracles*, and other plays, called the *induction* of May and Autumn ; laymen having *scot ales* ; rectors, vicars, and other priests, neglecting to hear the friars preach, and even hindering the people from attending, and confessing to them ; their suffering some to preach for the purpose of raising money, who only treat such subjects as will draw most money from the people ; whereas he licensed none such to preach, but only gave leave for the parish ministers to open and explain the service in few words ; and, lastly, Christians living as inmates with Jews.

We may trace the origin of domestic chaplains to this age, as we are informed that it was not unfrequent for

private persons to enjoy private domestic chapels; these were not consecrated, nor endowed; and care was always taken in the grants to provide for the rights of the mother Church, and that no prejudice should accrue to them, by enjoining the grantees to have recourse to their parish church on the greater festivals, there to make their offerings, and receive the sacrament. Thus Roger Brito, knight, of Walton, in the parish of Chesterfield, co. Derby, was empowered to have a chantry in his chapel for one month after Easter (this term was afterwards enlarged,) and was to find a competent chaplain, at his own expence, to celebrate *mass only* to himself, his wife, and his visitors, promising, “*Die autem parasceves et in die pasch' cum oblationibus et aliis pertinentibus matricem ecclesiam nostram de Cestrefield visitabimus, et confessiones et sacramenta ecclesiæ de capellanis de Cestrefield recipiemus. Dictus et capellanus de Waleton inspectis sacrosanctis coram capellanis et parochianis de Cestrefield jurabit quod de omnibus obventionibus et oblationibus quæ fiunt interim apud Waleton per quemcunque et undecunque evenerit dictis capellanis omni cavillatione remota respondebit, &c.*”

Roger obtained this privilege from the dean of Lincoln, William de Tournay, rector of Chesterfield, 1224, without fee or reward; but in the year 1242 he procured the privileges of his chapel to be enlarged, both as to the duties therein to be performed, and the time, which was to be unlimited, and for those extraordinary advantages he gave an acre of land to the church of Chesterfield, and confirmed the donations of his ancestors to the said church, amounting to many acres.

In 1247, two Franciscans, commissioned by the pope, and furnished with regular credentials, were sent into England to extort money. They demanded of Grosse-teste 6000 merks, as the quota for the see of Lincoln. He at once refused compliance with the insolent demand, and told his visitors, though agents of the Vatican, that

it was as dishonourable to require such a sum as it was impracticable to levy it.

The bishop did not affect the monks, and, in consequence of the powers obtained from the pope in 1248, he summoned all the religious of his diocese to assemble at Leicester, January 14th, in order to hear and receive his holiness's injunctions. His lordship's intention was, as appears from the powers above-mentioned, to lay hold of all the appropriate rectories and rents of the religious, in case they had not obtained the assent of the dean and chapter of Lincoln, with proper instruments thereupon, and to take them into his own hand. But this matter was not easily ended; for, the religious appealed to the pope, which obliged the bishop, old as he was, together with Robert de Marisco, Archdeacon of Oxford, and Almeric de Buggeden, Archdeacon of Bedford, and some other clerks, to make a journey to Lyons. The appellants were, the exempts, templars, hospitallers, and many others, who, by means of money, (for money could do every thing at that sordid and venal court,) succeeded with his holiness.

When the bishop, who had been at much labour and expence, understood this, he was much dejected, and said to the pope, "I relied upon your letters and promises, but am entirely frustrated in my hopes, since those whom I thought to have humbled, will now to my shame return exempt and free." The pope answered sternly, "What is that to you? You have done your part, and we are disposed to favour them: is your eye evil, because I am good?" And when the bishop, in a low tone, but so as to be heard by his holiness, said, "O money! money! how prevalent art thou, especially in the court of Rome!" The pope answered tartly, "You English are the most miserable of all people, always striving to grind and impoverish one another. How many religious men, already subject unto thee, thine own sheep as it were, thy friends and domestics,

men addicted to prayer and hospitality, art thou striving to depress, that with their effects thou mayest sacrifice to thine own tyranny and avidity, for the enriching of others, ‘and perhaps aliens.’” We make no doubt but the latter part of the imputation had no foundation in truth. And, in respect of the pope’s duplicity in the case, one cannot help remarking, how grossly scandalous it was, for Innocent to grant the bishop a power to visit, and then not to support him in the exercise of it, but on the contrary to desert him, and even to take an opposite part. The usage was undoubtedly provoking to the last degree (though the matter was not of such consequence as to cause his lordship to break entirely with his holiness); and, therefore, one cannot wonder that the indignity should be very grating to a man of his spirit and temper. The bishop, however, it is said, withdrew with some confusion in regard to himself, and did escape the censure of others; and, that he might not seem, adds the historian, to have taken this long journey for nothing, he betook himself to the transacting of some other affairs.

What a dreadful picture is this of medieval Christianity; and the following depicts the character of the age in even worse characters still!

“The bishop was always jealous of the loose conduct of the monks and nuns. And he began a personal visitation this year, of the religious houses in his diocese, which were very numerous, with great strictness and severity. At Ramsey he went himself into the dormitory, attended by his officers, and examined the beds; he then went through the whole house, and, if he found any place shut up and fastened, caused it to be opened; and if, in rummaging the repositories, he saw any cups with feet or circles round the edges, he broke them and trod upon them, whereas it might have been more prudent, says my author, to have given them to the poor. At the nunneries, he caused the breasts of the

nuns to be pressed, to try if there were any milk in them. He denounced withal heavy sentences and curses, in the words of Moses, against such of the religious as should break their statutes, accumulating the blessings of that prophet upon those who should exactly observe them. The monkish historian, however, acknowledges that the bishop did all this with the best intentions; and indeed the proceeding was consonant to his general character."

We come now to the celebrated controversy of Grosseteste with pope Innocent IV. In January, 1253, Innocent ordered his nephew, an Italian youth, to be invested with a canonry of Lincoln. His name was Frederic de Lavania, and by *provision*, for this was the term, he was to be accommodated with a prebend in that church, and the pope had written to Bishop Grosseteste to give him the first that should fall, declaring, that any other disposal of such prebend should be null and void, and excommunicating all those who should obstruct or oppose him in that measure. He then wrote to the Archdeacon of Canterbury, who by the way was an Italian, and to one Mr. Innocent, another Italian, his agent here, to see this business completed, with a clause of *non obstante*; and to cite all contraveners to appear before him without any manner of plea or excuse, and under another clause of *non obstante*, in two months time.

Bishop Grosseteste wrote immediately to the pope upon the receipt of his holiness's letter, or at least to the above-mentioned delegates, in the most resolute and spirited terms, almost retorting, *excommunication for excommunication*. This epistle, of which we have many copies now extant, both in manuscript and printed, is a most celebrated performance, and has both immortalized the bishop's memory, and endeared it to all generations. The bishop insists, that the papal mandates ought not to be repugnant to the doctrine of Christ and His apostles, and that, therefore, the tenor of his holiness's epistles was not consonant to the sanctity

of the holy see, on account of the accumulated clauses of *non obstante*. Then, that no sin can be more adverse to the doctrine of the apostles, more abominable to Jesus Christ, or more hurtful to mankind, than to defraud and rob those souls which ought to be the objects of the pastoral care, of that instruction which by the Scriptures they have a right to, &c. Hence he infers, that the holy see, destined to edify and not to destroy, cannot possibly incur a sin of this kind; and that no one, that is not an excommunicate, ought to obey any such absurd mandate, though an angel from heaven should command him, but rather to revolt and oppose them; wherefore, says he, “I, for my part, *filialiter et obedienter non obedio, sed contradico et rebello,*” insisting, that this his proceeding, *nec contradictio est nec rebellio*, in respect to his holiness, *sed filialis divino mandato debita patri et matri honoratio*. So he concludes, that, as the holy see can enjoin nothing but what tends to edification, these *provisions* were not of that salutary, but of a destructive, nature, springing from fleshly lusts, and not from our Father Which is in heaven.

The pope, on receiving this flat denial, which he little expected, and this biting remonstrance, which implied much more than was expressed, fell into a most serious passion, exclaiming, with a stern countenance, and with all the pride of Lucifer, “Who is that old dotard, deaf, and absurd, that thus rashly presumes to judge of my actions? By Peter and Paul, if the goodness of my own heart did not restrain me, I should so chastise him, as to make him an example and a spectacle to all the world. Is not the king of England my vassal, my slave, and, for a word speaking, would throw him in prison, and load him with infamy and disgrace?” And when the cardinals interposed, they had much to do to mollify him, by telling him, “It was little for his interest to think of animadverting on the bishop, since, as they all must own, what he said was true, and that they could not condemn or blame

him, &c.," giving the bishop at the same time a most noble testimony in respect of his piety, his learning, and his general character, as acknowledged by all the world ; in all which, they confessed frankly, they were none of them to be compared to him. The pope, however, excommunicated the bishop, and even named a successor to his see. The bishop, on his part, appealed from the sentence to the tribunal of Christ, after which he troubled himself no more about it, but died composedly in his bed.

It was towards the latter end of the summer, in 1253, he fell desperately sick at his palace of Buckden, and sent for friar John de St. Giles, who was both a physician and a divine, in both which capacities he wanted his assistance, as he foresaw, to the great uneasiness of his mind, the troubles that would shortly befall the Church. He then gave orders to the clergy of his diocese to renew the sentence of excommunication upon all who should infringe the Magna Charta concerning the liberties of the kingdom, which made the incumbents very obnoxious to many of the courtiers. Talking one day with De St. Giles, and mentioning the proceedings of the pope, he much blamed his brethren the Dominicans, and did not spare the Franciscans ; because, as their institutions were founded so wisely in voluntary poverty, namely, poverty of spirit, that so they might with more freedom reprove the vices of the great, and even chastise them, and yet he, and his Dominican brethren, did not speak out so boldly as they ought to do, in detecting and censuring the enormities of the nobles, they were no better than heretics. For what is heresy ? says he to John ; define it ; and when John hesitated, he himself explained that Greek word in Latin, "*Hæresis est sententia humano sensu electa, scripturæ sacræ contraria, palam edocta, pertinaciter defensa : hæresis Græcè, electio Latine.*" And then he proceeded to reprehend the prelates, especially the Roman ones, for committing the care of souls to their relations, men of no worth, and deficient

both in age and learning; and very formally proved the pope to be an heretic by the above definition. To give, says he, the care of souls to a child, "*Sententia est aliqujus prælati humano sensu electa*, from an earthly and fleshly view; and it is *contraria scripturæ sanctæ*, which admits of none to be pastors but such as are capable of driving away the wolves; and it is *palam edocta*, because a sealed paper, or bull, is openly produced; and it is *pertinaciter defensa*, because if any one should dare to oppose it, he is sure to be suspended, excommunicated, and to have a crusade proclaimed against him. He, then, who corresponds with the definition of heretic, is one. Every good Christian is obliged to oppose an heretic to the utmost of his power, and he who can do that and yet omits it, sins, and is a favourer of him, according to that of St. Gregory, *Non caret scrupulo societatis occultæ, qui manifesto facinori desinit obviare*; but now the friars, both the *preachers* and the *minors*, are particularly bound to oppose such an one, as they are by profession preachers, and are more at liberty to do it by their vow of poverty; they do not only sin, if they do not oppose him, but they become encouragers of him, as the apostle says unto the Romans, *Non solum qui talia agunt, sed qui consentiunt, digni sunt morte*. I therefore conclude, that both the pope, unless he amends his error, and the friars, except they will endeavour to restrain him, must be deservedly subject to everlasting death. And even the decretal says, 'that upon this head, namely for heresy, the pope both may and ought to be accused and condemned.'"

On another occasion he remarked: "The pope orders the friars to enquire after dying people, to go to them and persuade them to make their wills for the benefit of the crusades, and even to take the cross, that when they recover they may come in for something, or if they die, may receive it, or perhaps force it, from their executors. Nay, the pope sells the croisees to laymen, just as for-

merly sheep and oxen were sold in the temple; and I have seen an instrument of his, wherein it was inserted, that those, who in their wills devised money for the use of the crusades, or took the cross, should receive *indulgence* in proportion to the sum they gave.

“The pope again has often commanded the prelates to provide such an one, an alien, an absent person, and absolutely unqualified, as being both illiterate, and ignorant of the language of the parishioners, so as to be able to preach or hear confessions; as also to keep residence for the relief of the poor and the maintenance of hospitality, with some ecclesiastical benefice, and such as the party should choose to accept. I know too, that he actually wrote to the abbot of St. Alban’s, to furnish one John de Camezana, an entire stranger to him, with a competent benefice. Soon after he presented him to a rectory of forty marks a year or more; but John, not being contented, complained to the pope, and he ordered the abbot to provide better for him, retaining at the same time the presentation to the first living. Not long after that, two despicable creatures came to the abbey, and shewed his holiness’s letters, commanding, that the abbot should give them at sight ten marks for their exigences; and the men threatened him so, that he was forced to make the matter up with them as well as he could.

“Those learned and holy men who have left the world and entered into some perpetual order, for the better serving and imitating God, the pope converts into tax-gatherers, the more artfully to extort money, and they are obliged to undertake the service, though unwilling, lest they should be thought *disobedient*. Thus they became more secular than ever, belieing the habit they wear, whilst a spirit of pride and exaltation dwells under their frocks.

“And because a legate is not to come into the kingdom, unless the king desire it, the pope nevertheless sends

many legates in effect, and though not robed in purple, yet invested with the highest powers; and so frequently do these concealed emissaries come, and so numerous are they, that it would be tedious to mention their names. But, what is more strange, the pope, for some worldly view, will permit a person to enjoy a bishopric, without ever being a bishop, but only an elect, from year to year, giving him the milk and wool of the sheep, without driving away the wolves, and permitting him to enjoy all his former preferments."

And when he had expressed his detestation of these practices, together with many other enormities, every species of avarice, usury, simony, and rapine, of the lust and luxury, and the superb dresses, of the court of Rome, of which it may be truly pronounced,—

Ejus avaritiæ non totus sufficit orbis,

Ejus luxuriæ meretrix non sufficit omnis;

he proceeded to shew, that this court, as if the river Jordan was to flow into its mouth, was now gaping for the effects of intestates, and dubious legacies; and, the more easily to obtain them, the king had been associated and made partaker of the spoil. And then he added,—
"The Church can never be delivered from this Egyptian bondage but by the edge of the sword: these things are trifles, but in a short time, even in three years, heavier things will come upon us." And at the end of this prophetic speech, which he was scarcely able to utter for sighs and tears—his breath and his voice failed him.

These extracts, from M. Paris, it must be acknowledged, are very long, but yet they are absolutely necessary to our purpose, as they so fully discover to us the bishop's real sentiments on the depraved and corrupt state of the papacy at the time, the very particulars, or articles, on which he grounded his charge, and his perfect and most justifiable abhorrence of all its iniquitous and horrible proceedings.

He died at Buckden, 9th of October, 1253, and his corpse was carried to Lincoln, where it was met by Archbishop Boniface, who, having finished his visitation of the diocese of Lincoln, was arrived at Newark upon Trent, and there heard of Bishop Grosseteste's death; whereupon he returned to Lincoln and attended the funeral, along with the bishops of London and Worcester, many abbots and priors, and an infinity of clergy and people, the 13th of October, notwithstanding his lordship died under a sentence of excommunication. He was interred in the upper south transept, but at such a distance from the south wall, that Adam de Marisco was laid between him and the wall. The tomb was raised altar-wise, within three niches on one side: the effigies and arms were gone in 1641, but there seemed to have been some brass inlaid on it, and we are told there had been an effigy in brass.

Besides a knowledge of the Hebrew, Greek, Latin, and French languages, and that acquaintance with theology and philosophy to which he was led by his professional studies, he was no mean proficient in civil and canon law, criticism, history, chronology, astronomy, and the other branches of literature and science then known. He left behind him numerous treatises on theological, philosophical, and miscellaneous subjects. Among these are, *Opuscula Varia*; *Compendium Sphæræ Mundi*; *Commentarius in Lib. poster. Aristotelis*; *Discourses*, in which he freely exposed the vices and disorders of the clergy; and numerous *Letters*.—*Pegge. Inet. Collier.*

GUALTERUS, OR GWALTHER, RODOLPHUS.

RODOLPHUS GUALTERUS, or GWALTHER, was born at Zurich in 1519, and educated there, and at Lausanne and Marburg. He married the daughter of Zuinglius, and became a preacher at Zurich from 1542 to 1575,

when he was chosen to succeed Bullinger, as first minister of the Protestant Church there. He died in 1586. In the early part of Elizabeth's reign he corresponded with the English divines who had been exiles during the Marian persecution, and who had brought back with them an attachment to the forms of the Genevan Church, which Elizabeth wished to discourage. The correspondence only shews how little he sympathized with the principles of the English Reformation. His works consist of Latin Poems ; Sermons on Antichrist ; Commentaries on the Psalms, Isaiah, the twelve minor Prophets, the Gospels of Matthew, Mark, and Luke, the Acts of the Apostles, and the Epistle to the Romans ; besides works on grammar and history, and some translations.—*Melchior Adam.*

GUILD, WILLIAM.

WILLIAM GUILD was born at Aberdeen in 1586, and educated at Marischal College, then recently founded, with a view to holy orders. Before he entered the ministry, however, he published a treatise, entitled, *The New Sacrifice of Christian Incense*; and *The only Way to Salvation*. He was very soon after called to the pastoral charge of the parish of King Edward in the presbytery of Turriff, and synod of Aberdeen. In 1617, when James I. visited Scotland, with a view to establish episcopacy, and brought Bishop Andrewes, of Ely, with him, to assist in the management of that affair, the latter paid great regard to Guild ; and the following year, when Andrewes was promoted to the see of Winchester, Guild dedicated to him his *Moses Unveiled*, pointing out those figures in the Old Testament which allude to the Messiah. Not long after, the degree of D.D. was conferred upon him, and he was ranked, while yet a young man, among the ablest divines in the Church of Scotland.

In 1625 and 1626 he published the *Ignis Fatuus*, against the doctrine of purgatory; and, *Popish Glorifying in Antiquity turned to their Shame*; both printed in London. His next publication was, *A Compend of the Controversies of Religion*. In 1631 he was made one of the ministers of Aberdeen. When the commotions took place in consequence of the endeavours of Charles I. to establish episcopacy in Scotland, the Perth Articles, as they were called, were opposed by the Scotch covenant, which Guild was permitted to subscribe under such limitations as he thought proper to specify, which implied a loyal adherence to the king, but no condemnation of the articles of Perth, or of episcopal government. He was afterwards one of the commissioners in the general assembly of Scotland which met in 1638, and abolished the hierarchy; and after his return from Glasgow, where this assembly met, officiated, as formerly, at Aberdeen in the pastoral function, and, with a view to heal the animosities then prevailing between the episcopal and presbyterian party, published, *A friendly and faithful Advice to the Nobility, Gentry, and others*. In 1640 he was elected principal of King's College, Aberdeen. His attachment to the royal cause, however, soon involved him in the sentence passed on all who held his sentiments, and in 1651 he was deposed by five commissioners of general Monk's army. From this time he appears to have resided in a private station at Aberdeen, where he wrote, *An Explication of the Song of Solomon*; *The Sealed Book opened, or an Explanation of the Revelation of St. John*; and, *The Novelty of Popery discovered*. He died in 1657.—*Gen. Dict.*

GUNNING, PETER.

PETER GUNNING was born at Hoo in Kent, in the year 1613, and was educated at Canterbury School, and at

Clare Hall, Cambridge. He became fellow and tutor of his college, and distinguished himself as a preacher; but he exposed himself to persecution from the parliament, on account of his zeal for the king's service; and, when ejected, he returned to Oxford, where he was made chaplain of New College, and afterwards he became tutor to Lord Hatton, and Sir Francis Compton, and chaplain to Sir Robert Shirley, at whose death he obtained the chapel at Exeter House, Strand. At the Restoration his services and sufferings were rewarded; he was created D.D. by the king's mandate. He was one of the coadjutors selected by the bishops to maintain the cause of the Church at the Savoy conference in 1661. He was the principal disputant with Baxter, and Bishop Sanderson declared, that in the disputes, Gunning had by far the better of the argument. Gunning was a very learned divine, deeply read in the Fathers, and thoroughly Anglican in his views. He maintained, indeed, the lawfulness of praying for the dead, but he carefully avoided the Romish doctrine of purgatory; he desired also the restoration of some of the primitive ceremonies omitted at the Reformation, but he did so because they were primitive, not because they were medieval or Romish. The Prayer for all Conditions of men in the Prayer Book, which is ascribed by some to Bishop Sanderson, is given by others to Gunning. This Prayer was certainly added after the last review of the Prayer Book. We have already mentioned that Gunning had his D.D. degree conferred upon him at the Restoration. He was also advanced to a prebend of Canterbury, and successively to the headships of Corpus Christi and St. John's College, Cambridge, and to the Regius and Lady Margaret's professorships of divinity. In 1669 he was made Bishop of Chichester, and in 1674 he was translated to Ely, where he died in 1684.

He wrote, *A Contention for Truth*, in two public disputations upon Infant Baptism, between him and Mr.

Henry Denne, in the Church of St. Clement-Danes; Schism Unmasked, or a late Conference between him and Mr. John Pierson, minister, on the one part, and two disputants of the Romish persuasion on the other, in May, 1657; A View and Correction of the Common Prayer, 1662; the Paschal or Lent Fast, Apostolical and Perpetual; a remarkable work, lately reprinted in the Anglo-Catholic Library. — *Wood. Barwick. Masters. Walker.*

HAAK, THEODORE.

THEODORE HAAK, a German theologian, was born in 1605, at Newhausen, near Worms, and educated at home, and at Oxford and Cambridge. He then visited some of the universities abroad, but returned to Oxford in 1629, and became a commoner of Gloucester Hall, now Worcester College. He was ordained a deacon by Dr. Joseph Hall, Bishop of Exeter. When the rebellion broke out, he appears to have favoured the interests of parliament. In 1657 he published, in two vols. folio, the Dutch Annotations upon the whole Bible, which is a translation of the Dutch Bible, ordered by the synod of Dort, and first published in 1637. He had been employed in making this translation by the Westminster assembly of divines. He also translated into Dutch several English books of practical divinity, and a part of Milton's *Paradise Lost*. He left nearly ready for the press, a translation of German proverbs, but it does not appear that this was published. He was in 1645 one of the several ingenious men who agreed to meet once a week to discourse upon subjects connected with the mathematics and natural philosophy, and thus originated the Royal Society. He appears to have been the friend and correspondent of the most learned men of his time, and some of his observations and letters were published in the philosophical collections in 1682.—*Ath. Ox. Preface to his Dutch Annotations.*

HACKET, JOHN.

JOHN HACKET was born in London in 1592, and educated at Westminster School, and at Trinity College, Cambridge, of which he was chosen fellow. After commencing M.A. in 1615, he undertook the office of tutor; and with one of his pupils, afterwards Lord Byron, he retired into Nottinghamshire, where he composed a Latin comedy, entitled *Loyola*; which was twice acted before James I. In 1618 he was admitted into holy orders, and soon attracted the notice of King, Bishop of London, and Andrewes, Bishop of Winchester; but his principal patron was Williams, dean of Westminster and Bishop of Lincoln, who, in 1621, on being appointed lord keeper, chose Hacket for his chaplain.

Two years he spent in the keeper's service before his time was come to commence bachelor in divinity, but then begged leave to go down to Cambridge to keep the public act in 1623, upon the two following questions: *Judicio Romanæ Ecclesiæ in sanctis canonizandis non est standum. Vota Monasticæ perfectionis (quæ dicuntur) sunt illicita.*

The former question was given very seasonably; for the year before, 1622, Pope Gregory XV. had canonized Ignatius Loyola, the father of the Jesuits; Franciscus Xavier, the Indian apostle; Philip Nereus, the general of the Jesuits; and Madame Teresia, a Spanish virtuosa, who had built twenty-five monasteries for men and seventeen for women.

He cast his position into three parts: 1. Because the holy Scripture saith, "The memory of the just shall be blessed," that all canonization of saints is not to be accounted superstitious, but by canonization he meant only a public testimony of the Christian Church, of any eximious member's sanctity and glory after death. 2. That this testimony ought to be given by general or

provincial councils at least of their own members. 3. By no means to be left to the breast of the Roman pontiff and college of cardinals. 1. Because they especially attended to false qualifications, which they made undoubted signs of saintship, which were not such. 2. Consequently had already canonized unworthy persons, not beatified in heaven, but rather damned in hell. 3. For perverse and impious ends, which they ever thought to establish by their canonization. In all these respects the Pope of Rome, (who is their virtual Church,) was apparently a most partial and unmeet judge, very apt to be imposed upon himself, and likewise to impose upon others.

In 1623 he was nominated chaplain to James I., and collated to a prebend in the cathedral of Lincoln. In the following year he was presented to the rectory of St. Andrew's, Holborn, and to that of Cheam, in Surrey. The former of these preferments the lord-keeper, (through whose influence he obtained them) informed him he intended "for wealth," the latter "for health."

In 1628 he commenced doctor of divinity, when he preached the morning sermon upon Herod's not giving glory to God, and being struck by an angel, and eaten up of worms; and performed all other exercises to the admiration of Dr. Collins and all other professors, who dismissed him to London again, with an *I decus I nostrum*! At his return to Holborn, his fame increased exceedingly, where, by indefatigable study, constant preaching, exemplary conversation, and wise government, he reduced that great parish to a more perfect conformity, than ever they were in before. His church was not only crowded at sermons, but well attended upon all occasions of weekly prayer, and sacraments celebrated monthly, besides other times, at which, especially upon the Church's festivals, not only the whole body of the church, but the galleries, would also be full of communicants; and all things were done *in decoro sanctitatis*, in the beauty of

holiness ; few or none would break the public order and decent customs of the church, but the whole congregation generally rose and sat, fell down or kneeled, and were uncovered together. He liked ceremony no where so well as in God's house, as little as you would in your own, (was his phrase) but could by no means endure to see in this complimental age, men ruder with God than with man, bow lowly and often to one another, but never kneel to God. He thought superstition a less sin than irreverence and profaneness, and held the want of reverence in religious assemblies amongst the greatest sins of England, and would prove it from many histories, that a careless and profane discharge of God's worship was a most sure prognostic of God's anger, and that people's ruin.

When a stranger preached for him upon a Sunday, he would often read the prayers himself, and with that reverence and devotion that was very moving to all his auditors. And upon Wednesdays and Fridays he would frequently do the like, and thereby engaged many to resort better to them, always assuring them, God would soonest hear our prayers in the communion of saints. Sometimes, when he had occasion to go into the city, and saw slender congregations at prayer, he would much wonder at his countrymen, that had so little love to holy prayer ; but when he heard of any that would not go to church to prayer, unless it were accompanied with a sermon, he would not scruple to say, he scarce thought them Christians : and never deemed any divine to be really famous and successful in his preaching, who could not prevail with his people to come frequently to sacrament and prayers.

While he lived in this parish, he would give God thanks, he got a good temporal estate ; parishioners of all sorts were very kind and free to him ; divers lords and gentlemen, several judges and lawyers of eminent quality, were his constant auditors, whom he found like Zenas, honest lawyers, conscientious to God, and lovers

of the Church of England, and very friendly and bountiful to their minister. Sir Julius Cæsar never heard him preach, but he would send him a broad piece; and he did the like to others; and he would often send a dean or a bishop a pair of gloves, because he would not hear God's word gratis. Judge Jones never went to the bench at the beginning of a term, but he fasted and prayed the day before, and oftentimes got Dr. Hacket to come and pray with him.

In 1631, the Bishop of Lincoln made him Archdeacon of Bedford, whither he ever after went once a year, commonly the week after Easter, and made the clergy a speech upon some controversial head, seasonable to those times, exhorting them to keep strictly to the orders of the Church, to all regular conformity to the doctrine and discipline by law established, without under or over-doing, asserting in his opinion, that Puritanism lay on both sides; whosoever did more than the Church commanded, as well as less, were guilty of it. And that he only was a true son of the Church, that broke not the bounds of it either way.

We must not forget to mention, first, his charity to the poor, of whom he held himself bound by his calling to have an especial care, and be no less than a continual overseer. Besides his spiritual alms and counsel upon all occasions freely administered, he gave freely also out of his own estate, all upon holy-days, and prayer-days, and would often engage the parish officers so to distribute their collections as might best bring the poor to prayers, to catechising, and to reap other benefit to their soul at the same time that they received a boon for the body.

In all public meetings (which were many in that great parish) this worthy man would never so much as eat and drink (as the custom had been) upon the parish stock, but always bore his own expences, though he met upon the parish account, so that by his prudence and

industry, and frugality for them, the revenues of the poor were in his time very much increased above what they were formerly.

But his main concern for that place is yet behind, (Church and poor commonly go together, and he had an equal care of both) the church edifice was fallen into great decay; the church-yard too small to bury their dead, and the church itself too little to contain the living, so that he had a great desire to build them a new church from the ground, for which purpose he had obtained the promise of the patron, the most religious and noble Earl of Southampton, to confer all the timber for the roof, and very large subscriptions he had procured from the nobility and gentry, and from many other well-affected parishioners for the finishing of the rest; for these he had been soliciting from the time of his first coming; scarce any of quality dying, but according to ancient piety, at his request left a legacy to that purpose which was laid up in the church chest. The good doctor often told them, how mournful a sight it was to him to see any place excel the church in beauty and magnificence, and that it was not the fashion in the best times of religion, for any man to dwell better than God, and that the fabric of churches ought not only to be suited to the bare convention of people, but likewise to the riches and wealth of the parish or nation, from which God expected a suitable proportion to the setting forth of His glory. And therefore, as much as King Solomon's temple exceeded Moses's tabernacle, so much did he conceive ought our churches now to exceed the poverty and plainness of those of our forefathers; and he would often bewail to see the contrary, that our forefathers were sumptuous in God's house, and poor at home; but we, who are far richer, have built our own houses rich and new, while God's house lies waste. To remedy this, he was not willing to permit that any rich men's bones should lie sumptuously buried in his church, who never

bestowed so much upon God's house in their life, as the value of their tomb amounted to, saying, Such did not adorn, but trouble the Church.

By his persuasions many gave very liberally ; in particular, I remember the pleasantness of Sir Henry Martin, who at his first speaking, bade his man pay him thirty pounds ; when he received it, because he gave him humble thanks, he bade his man count him five pounds more for his humble thanks.

About 1639, having many thousands in stock and in subscription, he went to my lord's grace of Canterbury, to ask his lordship's leave, that what workmen were willing might indifferently be entertained by him, without being thought prejudicial to the repair of St. Paul's ; but our troubles came on, and the long parliament seized the money gathered for the repair of both churches, to carry on their war both against king and Church.

In 1641, he was one of the sub-committee, selected to prepare matters for the discussion of the committee of accommodation, appointed by the house of lords to examine into the innovations in doctrine, and discipline introduced into the Church since the Reformation, and to consider of such amendments in the Liturgy, &c., as might obviate the principal objections of the Puritans. This committee, however, was broken up, in consequence of the jealousy and opposition of the bishops. In 1642 he was presented to a prebend and residentiaryship in St. Paul's.

When the civil war was begun, and all things were in confusion, the orthodox and loyal clergy were every where articulated against, and ejected, committed to prisons without accommodations, but upon unreasonable payments, such as they were unable to make. In the city of London, and parishes adjacent, one hundred and fifteen parochial ministers were turned out, besides many hundreds in all counties, more than ever had been in all Queen Mary's, Queen Elizabeth's, and King James's, or

King Charles's reigns, by the bishops of all sorts. Some few factious parishioners artieled against him at the committee of plunderers, and he was advised by Mr. Selden, that it was in vain to make defences, they would never permit him to preach in that public theatre, but he must retire to Cheam, and he would endeavour to keep him quiet there; but thither also the storm followed him, for the Earl of Essex, his army being upon their march against the king, took him prisoner away with them, till after some time he was brought before Essex himself, and others, who knew him, and had often heard him preach at Whitehall, who made him great offers, if he would turn to their side, which he disdained to accept; they kept on their march, and, as he would say, at length the princes of the people let him go free.

From that time he lay hid in his little villa, as Gregory the Great, in his little Sazimus, which he would pleasantly call, *Senectutis suæ nidulum*. There he constantly preached every Sunday morning, expounded the Church Catechism every afternoon, read the Common Prayer all Sundays and holydays, continued his wonted charity to all poor people that resorted to it upon the week days in money, besides other relief out of his kitchen, till the committee of Surrey enjoined him to forbear the use of it, by order of parliament, at any time, and his catechising out of it upon Sunday, in the afternoon. Yet after this order, he ever still kept up the use of it in most parts, never omitting the Creed, Lord's Prayer, and Ten Commandments, Confession, Absolution, and many other particular collects, and always as soon as the Church service was done, absolved the rest at home, with most earnest prayers for the good success of his majesty's armies, of which he was ever in great hope, till the tidings came of the most unfortunate battle at Nazeby. He was that morning at an especial friend's house, ready to sit down to dinner, but when the

news came, he desired leave to retire, went to his chamber, and would not dine, but fasted and prayed all that day, and then was afraid that excellent king and cause were lost; using to say of Cromwell, as the historian of Marius, "He led the army, and ambition led him;" and therefore looked for nothing but the ruin that came.

At the Restoration he recovered all his preferments, and was offered the Bishopric of Gloucester, which he refused; but he soon afterwards accepted that of Lichfield and Coventry. When he took possession of his see, he found the cathedral in ruins, owing to the effect of cannon-shot and bombs that had been discharged against it by the Puritan party; but in the course of eight years he entirely restored it, at the expense of £20,000, a considerable part of which was contributed by himself.

The cathedral being so well finished, upon Christmas Eve, 1669, his lordship dedicated it to Christ's honour and service, with all fitting solemnity that he could pick out of ancient ritual, in the manner following:

His lordship being arrayed in his episcopal habiliments, and attended upon by several prebends and officers in the Church, and also accompanied with many knights and gentlemen, as likewise with the bailiffs and aldermen of the city of Lichfield, with a great multitude of other people, entered at the west door of the church, Humphry Persehouse, gent., his lordship's apparitor-general going foremost, after whom followed the singing boys and choristers, and all others belonging to the choir of the said church, who first marched up to the south aisle, on the right hand of the said church, where my lord bishop with a loud voice repeated the first verse of the 24th Psalm, and afterwards the choir alternately sang the whole Psalm to the organ. Then in the same order they marched to the north aisle of the said church, where the bishop in like manner began the first verse of the 100th Psalm, which was afterwards also sung out by

the company. Then all marched to the upper part of the body of the church, where the bishop in like manner began the 102nd Psalm, which likewise the choir finished. Then my lord bishop commanded the doors of the choir to be opened, and in like manner first encompassed it upon the south side, where the bishop also first began to sing the first verse of the 122nd Psalm, the company finishing the rest; and with the like ceremony passing to the north side thereof, sang the 132nd Psalm in like manner.

This procession being ended the reverend bishop came to the fald-stool in the middle of the choir, and having first upon his knees prayed privately to himself, he afterwards, with a loud voice in the English tongue, called upon the people to kneel down and pray after him.

He then proceeded with a dedication service drawn up by himself. He died at Lichfield, in 1670, and was buried in the cathedral, under a handsome tomb erected by his eldest son, Sir Andrew Hacket, a master in chancery. He published only the comedy of Loyola above mentioned, and A Sermon preached before the king, March 22nd, 1660. But, after his decease, A Century of Sermons upon several remarkable subjects, was published by Thomas Plume, D.D., in 1675, fol., with the bishop's Life. In 1693 appeared his Life of Archbishop Williams, fol., of which an abridgment was published in 1700, 8vo., by Ambrose Philips. He intended to write the Life of James I., and for that purpose the lord-keeper Williams had given him Camden's MS. notes or annals of that king's reign; but these were lost in the confusion of the times.—*Life by Plume.*

HACKSPAN, THEODORE.

THEODORE HACKSPAN, a Lutheran theologian, was born in 1607, at Weimar. He was educated at Jena and

Altdorf, where he applied to the oriental languages; after which he went to Helmstadt to complete his theological studies, and then returned to Altdorf, at which university he became professor of divinity in 1654. He died in 1659. He was the author of *Tractatus de usu Librorum Rabbincorum*; *Sylloge Disputationum theologicarum et philologicarum*; *Interpres Errabundus*; hoc est, brevis *Disquisitio de Causis errandi Interpretum et Commentatorum Sacræ Scripturæ*, omniumque adeo qui circa Sacras utriusque Fœderis occupantur Litteras; which is annexed to a treatise entitled *Lucubrationes Franktallenses*; sive, *Specimen aliquod Interpretationum et Expositionum*, quas plurimas in difficillima quæque utriusque Testamenti Loca meditatus est Bonaventura Cornelius Bertramus, Picto Thoarsensis, &c.; *Miscellaneorum Sacrorum Libri duo*; *Notæ Philologico-theologicæ in varia et difficiliora Veteris et Novi Testamenti Loca*; *Observationes Arabico-Syriacæ in quædam Loca Veteris et Novi Testamenti*; *Specimen Theologiæ Talmudicæ*; *Fides et Leges Muhammedis, ex Alcorano*.—*Moreri. Le Long.*

HALES, JOHN.

JOHN HALES, usually distinguished by the appellation of the *ever-memorable*, was born at Bath, in 1584, and educated at Mells and Killmaston, in Somersetshire, and at Corpus Christi College, Oxford. His knowledge of the Greek language recommended him to the notice of Sir Henry Savile, then warden of Merton College, through whose influence he was elected a fellow of that institution in 1606. Of his assistance Sir Henry availed himself, as well as that of other able scholars, abroad and at home, in preparing for the press his fine edition of the works of St. Chrysostom. Hales's skill in Greek also led to his being appointed Greek lecturer in his

college, and, in 1612, professor of that language to the university. In 1613, upon the death of Sir Thomas Bodley, he was selected by the university to pronounce his funeral oration, and in the same year he was admitted fellow of Eton College, being then in orders. Five years afterwards he accompanied Sir Dudley Carleton, ambassador to the Hague, as his chaplain; by which means he had the opportunity of procuring admission to the synod of Dort, at the open sessions of which he was constantly present; and he was also introduced to Bogerman, president of the synod, and to other leading men. The effect of these proceedings upon his own mind was, that he became a convert to Arminianism. This appears from a letter written by his friend, Anthony Farindon, prefixed to Hales's *Golden Remains*, in which that gentleman says, "that in his younger days he was a Calvinist, and even then when he was employed in that synod; and at the well-pressing of St. John iii. 16. by Episcopus there, *I bid John Calvin good night*, as he has often told me."

There is an anecdote also related by Dr. Walker, in the *General Dictionary*, that a friend of Hales, finding him one day perusing Calvin's *Institutes*, asked him, "If he was not yet past that book?" to which Hales answered, "In my younger days I read it to inform myself, now I read it to reform Calvin." It is not unlikely that he meditated a reply to that performance of Calvin, which the Puritans received with as much reverence as they did the Holy Gospels. We find Hales, in various places, expressing his opinions on predestination, particularly in his sermon on Rom. xiv. 1, printed in his "*Golden Remains*," where he advises his hearers "to think that these things which, with some shew of probability, we adduce from Scripture, are at the best but *our opinions*, for that this peremptory manner of setting down our own conclusions under the high commanding form of necessary truths, is generally

one of the greatest causes which keep the Christian Church this day so far asunder; whereas a gracious receiving of each other by mutual forbearance in this kind might peradventure bring them nearer together." His open disposition was well known, and Bishop Pearson informs us that "his chamber was a church, and his chair a pulpit." It was about this time that he became infected with Socinianism, or, at least, he was a Latitudinarian, probably because he had not thoroughly divested himself of his former tenets, as appears from his tract on Schism, which he wrote for his friend Chillingworth about the year 1636. Being informed that Archbishop Laud was displeased with it, he wrote a vindication of himself, and sent it to the primate as a letter. In 1638, his grace sent for him to Lambeth, where he had a conference with him for several hours. Dr. Heylin was present at this conference, and we therefore lay his account of it before the reader. "There had been published," says that learned writer, "a discourse called *Disquisitio Brevis*, in which some of the principal Socinian tenets were cunningly inserted, pretending that they were the best expedients to appease some controversies between us and Rome: the book was commonly ascribed to Hales of Eton, a man of extensive reading and great ingenuity, free in discourse, and as communicative of his knowledge as the celestial bodies of their light and influence. There was circulated also a discourse on Schism, not printed, but transmitted from hand to hand in written copies, like the Bishop of Lincoln's Letter to the Vicar of Grantham, intended chiefly for the encouragement of some of our great masters of wit and reason, to despise the authority of the Church, which being dispersed about this time (1638,) gave the archbishop occasion to send for him to Lambeth, in the hope that he might gain the man, with whose abilities he was well acquainted when he lived at Oxford,—an excellent Grecian in those days, and one whom Savile made great

use of in his Greek edition of St. Chrysostom's works. About nine in the morning, Hales came to Lambeth to know his grace's pleasure, who took him along with him into the garden, commanding that none of the servants should interrupt him on any account. There they continued till the bell rang for prayers, after prayers were ended, till the dinner was ready, and after that too, till the arrival of Lord Conway, and some other persons of distinction, made it necessary that some of the servants should inform his grace that the time had passed away. So they came in, high coloured, and almost panting for breath, enough to shew that there had been some heats between them, not then fully cooled. It was my chance to be at the palace that day, either to know his grace's pleasure, or to render an account of some former commands, I remember not at present which, and I found Hales glad to see me, as he was a stranger, and unknown to all. He told me afterwards that he found the archbishop, whom he knew before to be a nimble disputant, to be as well versed in books as in business:—that he had been ferreted by him from one hole to another, till there was none left to afford him shelter any where—that he was now resolved to be orthodox, and to declare himself a true son of the Church, both for doctrine and discipline,—that to this end he had obtained leave to call himself his grace's chaplain, because by naming his lord and patron in his public prayers, the greater notice might be taken of the alteration."

From the narrative of this interesting event, in which two great and noble minds were brought into collision, we see the infallible characteristics of such minds, namely, a disdain of all dogmatism and subterfuge, a willingness to learn and receive instruction, and a candid confession of error, a yielding to the force of truth, so ably drawn forth by Laud's vigorous genius; a determination to love and revere that truth, and the Church in which it was maintained. The archbishop offered

Hales any preferment he pleased, and had this great prelate done nothing more, this was a victory of no common order, worthy of the governor of the Church of England, worthy of the primate of that Church which has been, and which every one will fervently pray, ever may be, the great bulwark of the Protestant Reformation, the strength and the protection, under heaven, of every reformed Church in Christendom. But Hale's conversion has been impugned by malice, and the memory of him who was justly called the "Ever Memorable," has been branded by false reproaches: he has been charged with having respect to the lucre of the world, and an eye to high preferment. It has been asserted, that he was gained by such motives. "This," says a learned writer, in the *Scottish Episcopal Magazine*, "would indeed render the acquisition of little value. The dissenters are, notwithstanding, eager to claim him as their own, and as he certainly was theirs in principle, previous to his conference with Laud, did we suspect the slightest ground for the insinuation, which we have mentioned, their's he should remain, in full property, with our most cordial consent. But the accusation is utterly groundless, for he suffered, not long after, the severest privations, and he suffered as a willing confessor for the cause of that Church which at one period he despised and disregarded."

In 1639, Archbishop Laud made him a canon of Windsor, of which, however, he was deprived at the commencement of the civil wars in 1642. About the beginning of 1645 he retired from his rooms in the college to private lodgings at Eton, where he remained for three months in close seclusion, and, it is said, living only upon bread and beer. He was permitted, however, to retain his fellowship for some time, though he refused to subscribe to the covenant; but upon his refusal to take the engagement, or oath to be faithful to the commonwealth of England, as then established,

without a king or house of lords, he was ejected. From this time he underwent hardships and difficulties, which he sustained with fortitude and cheerfulness. He soon afterwards accepted an offer made him by a lady named Salter, in the neighbourhood of Eton, to reside at her house, and receive a small salary for acting as tutor to her son. In this situation he also officiated as chaplain, performing the service according to the liturgy of the Church of England; but upon the issuing of a proclamation by the government, in which all persons were forbidden to harbour malignants, (as the royalists who would not take the engagement were called,) he withdrew to private lodgings at Eton, where he was treated with great attention during the remainder of his life. His finances, however, soon became exhausted, so that he was obliged, in order to procure the means of support, to sell the greatest part of his valuable library.

Nothing shews the unfortunate condition he was in, better, than the conversation he had one day with Mr. Farindon, his intimate friend. This worthy person coming to see Mr. Hales some few months before his death, found him at very mean lodgings at Eton, but in a temper gravely cheerful, and well becoming a good man under such circumstances. After a very slight and homely dinner suitable to their lodgings, some discourse passed between them concerning their old friends, and the black and dismal aspect of the times; and at last, Mr. Hales asked Mr. Farindon to walk out with him into the church-yard. There this unhappy man's necessities pressed him to tell his friend, that he had been forced to sell his whole library, save a few books, which he had given away, and six or eight little books of devotion, which lay in his chamber; and that for money he had no more than what he then shewed him, which was about seven or eight shillings, and "besides," said he, "I doubt I am indebted for

my lodging." Mr. Farindon, it seems, did not imagine that it had been so very low with him as this came to, and therefore was much surprized to hear it; but said, that "he had at present money to command, and to-morrow would pay him fifty pounds, in part of the many sums he and his wife had received of him in their great necessities, and would pay him more as he should want it." But Mr. Hales replied, "No, you dont owe me a penny, or if you do I here forgive you; for you shall never pay me a penny. I know you and your's will have occasion for much more than what you have lately gotten: but if you know any other friend that hath too full a purse, and will spare me some of it, I will not refuse that." To this Mr. Hales added, "When I die, which I hope is not far off, for I am weary of this uncharitable world, I desire you to see me buried in that place of the church-yard," pointing to the place. "But why not in the church," said Mr. Farindon, "with the provost, (Sir Henry Savile,) Sir Henry Wotton, and the rest of your friends and predecessors?" "Because," says he, "I am neither the founder of it, nor have I been a benefactor to it, nor shall I ever now be able to be so, I am satisfied." Mr. Hales died upon the 19th of May, 1656, being aged 72 years; and the day after was buried, according to his own desire, in Eton College church yard.—*Des Maiseaux. Heylin. Lawson's Life of Laud.*

HALL, JOSEPH.

JOSEPH HALL was born July 1st, 1574, at Ashby-de-la-Zouch, and going to Cambridge, obtained a fellowship at Emanuel College in 1595. The following year he took his master's degree, and in 1597 he published his *Virgidemarium*, or *Gathering of Rods*, in six books. By this publication, at twenty-three years of age, he estab

lished his fame as a satirist and poet, and his character as such stands deservedly high. On entering into orders, he had the offer of the mastership of the school, founded by Peter Blundel, at Tiverton; a school which has always held a high place among the schools of the West of England. But he declined the appointment on being offered the living of Halsted, in Suffolk.

He was distinguished by an earnest meditative mind, which was accustomed to trace each occurrence of his life to a special providence, and this practical application of a true doctrine, renders his writings so delightful to the pious mind. Of his mode of applying the doctrine of a special providence to the circumstances of his life, we have a very curious instance, when in his "Specialties" he refers to what occurred to him when resident at Halsted.

"Having then fixed my foot at Halsted, I found there a dangerous opposite to the success of my ministry, a witty and bold atheist, one Mr. Lilly, who by reason of his travels, and abilities of discourse and behaviour, had so deeply insinuated himself into my patron, Sir Robert Drury, that there was small hopes (during his entireness) for me to work any good upon that noble patron of mine; who by the suggestion of this wicked detractor was set off from me before he knew me. Hereupon (I confess) finding the obduredness and hopeless condition of that man, I bent my prayers against him, beseeching God daily, that he would be pleased to remove by some means or other, that apparent hindrance of my faithful labours; who gave me an answer accordingly. For this malicious man going hastily up to London, to exasperate my patron against me, was then and there swept away by the pestilence, and never returned to do any farther mischief."

We cannot read this passage without regretting that there is not one word of sorrow at this man's being cut off in the midst of his impenitence. But it must be

remembered that Hall had been trained in the Puritan school, and puritanism clave to him, in the earlier part of his career. With reference also to what we have said of Hall's mode of referring every thing to a special providence, we may point out how easy it is, in regarding circumstances as providential, to interpret them according to our wishes, and though we cannot accustom ourselves too much to this practice, still great caution is necessary, and the best rule is to decide contrary to our wishes. The following is Hall's narrative of what took place when he refused Tiverton and accepted Halsted.

“And now I did but wait where and how it would please my God to employ me. There was at that time a famous school erected at Tiverton in Devon, and endowed with a very large pension, whose goodly fabric was answerable to the reported maintenance; the care whereof, was by the rich and bountiful founder Mr. Blundel, cast principally upon the then lord chief justice Popham. That faithful observer having great interest in the master of our home, Dr. Chaderton, moved him earnestly to commend some able, learned, and discreet governor to that weighty charge, whose action should not need to be so much as his oversight. It pleased our master out of his good opinion to tender this condition unto me, assuring me of no small advantages, and no great toil, since it was intended the main load of the work should lie upon other shoulders. I apprehended the motion worth the entertaining. In that severe society our times were stinted, neither was it wise or safe to refuse good offers. Doctor Chaderton carried me to London, and there presented me to the lord chief justice with much testimony of approbation. The judge seemed well apaid with the choice. I promised acceptance, he the strength of his favour. No sooner had I parted from the judge, than in the street a messenger presented me with a letter, from the right

virtuous and worthy lady (of dear and happy memory) the lady Drury of Suffolk, tendering the rectory of her Halsted then newly void, and very earnestly desiring me to accept of it. Dr. Chaderton observing in me some change of countenance, asked me what the matter might be. I told him the errand, and delivered him the letter, beseeching his advice; which when we had read, 'Sir,' (quoth I) 'methinks God pulls me by the sleeve, and tells me it is His will I should rather go to the east than to the west.' 'Nay,' he answered, 'I should rather think that God would have you go westward, for that He hath contrived your engagement before the tender of this letter, which therefore coming too late may receive a fair and easy answer.' To this I besought him to pardon my dissent, adding, that I well knew that divinity was the end whereto I was destined by my parents, which I had so constantly proposed to myself, that I never meant other than to pass through this western school to it; but I saw that God Who found me ready to go the farther way about, now called me the nearest and the directest way to that sacred end. The good man could no further oppose, but only pleaded the distaste which would hereupon be justly taken by the lord chief justice, whom I undertook fully to satisfy; which I did with no great difficulty, commending to his lordship in my room, my old friend and chamber-fellow, Mr. Cholmley, who finding an answerable acceptance disposed himself to the place; so as we two, who came together to the university, now must leave it at once.

Hall was really a good and earnest man, or one would regard this as a puritanical, rather than a christian passage, a seeming to be of what really was not. The fact was, Hall had determined to be a parish priest, and not a schoolmaster;—he felt more of a call to the one office than to the other, and it would have been better to have said so at once, instead of using the irreverent allusion to his being pulled by the sleeve. At Halsted, he mar-

ried, and the circumstances under which he married are narrated in the same untrue style. For many years after the reformation there lingered a feeling against the marriage of the clergy: it was thought, that those who were to go on to higher degrees of perfection would still remain single. From Parker to Tillotson, none of the archbishops were married. And there seems to have been a feeling in Hall's mind, that some apology was necessary for his marriage; he thus, therefore, relates the circumstances:—

“Now, the coast was clear before me, and I gained every day of the good opinion and favourable respects of that honourable gentleman and my worthy neighbours. Being now, therefore, settled in that sweet and civil country of Suffolk, near to St. Edmund's-Bury, my first work was to build up my house which was then extremely ruinous; which done, the uncouth solitariness of my life, and the extreme incommodity of that single house-keeping, drew my thoughts after two years to condescend to the necessity of a married state, which God no less strangely provided for me. For walking from the church, on Monday in Whitsun-week, with a grave and reverend minister, Mr. Grandidge, I saw a comely modest gentlewoman standing at the door of that house where we were invited to a wedding-dinner, and enquiring of that worthy friend whether he knew her, ‘Yes,’ (quoth he) ‘I know her well, and have bespoken her for your wife.’ When I further demanded an account of that answer, he told me, she was the daughter of a gentleman whom he much respected, Mr. George Winniff of Bretenham; that out of an opinion had of the fitness of that match for me, he had already treated with her father about it, whom he found very apt to entertain it, advising me not to neglect the opportunity; and not concealing the just praises of the modesty, piety, good disposition, and other virtues that were lodged in that seemly presence, I listened to the motion as sent from

God, and at last upon due prosecution happily prevailed, enjoying the comfortable society of that meet help for the space of forty-nine years."

It would have been more straightforward to have said, he now determined to marry; but he wished to represent it to himself as if he had been in a manner constrained, and so had *condescended* to that which he regarded as, in fact, a less holy condition than that of celibacy. Thus did the unreality of puritanism still cling to this good man.

There was one duty which he diligently discharged, and which is mentioned, because it is so little thought of in the present age; he had regular recourse to meditation, and as he observed, "when we think evil, it is from ourselves, and when good, from God;" he proposed that prayer should immediately precede meditation. This may be a good rule to many, yet some persons find their minds better prepared for prayer by previous meditation, and if their meditations are good, they may surely regard them as coming from God.

In 1605 he visited the continent with Sir Edmund Bacon. He afterwards became chaplain to Henry, prince of Wales, and prebendary of the collegiate church of Wolverhampton. In the latter place, he shewed his disinterestedness—he retained his prebend until, with much labour and expense he recovered the revenues of which it had been scandalously and fraudulently deprived, and he then resigned it "to a worthy preacher, Mr. Lee, who should constantly reside there and peacefully instruct that great and long-neglected people." His talents for business in this case were very conspicuous, and his disinterestedness shews how he had been gradually emancipating himself from the trammels of Puritanism. During the twenty-two years he was incumbent of Waltham, he was thrice employed by the king in public missions. He attended Lord Doncaster in an embassy to France: he waited on the king when he went to Sect-

land. In the meantime he had, in 1612, taken his Doctor's degree, and in 1616 had been made Dean of Worcester. At Halstead and Waltham he preached three times a-week, but never dared "climb into the pulpit, to preach any sermon whereof he had not before in his own poor and plain fashion, perused every word in the same order in which he hoped to deliver it, although in the expression he listed not to be a slave of syllables." Besides his epistles, he published various important works.

Such were his Contemplations, the greater part of which were written at this time; Meditations and Vows, and Holy Observations, consisting chiefly of brief reflections, divided into hundreds, and hence called centuries, which show much religious experience, thought, and acquaintance with the heart, and with the will and ways of God; Heaven upon Earth, or, of true Peace and Tranquillity of Mind; a Treatise on the Art of Divine Meditation, with examples; Characters of Virtues and Vices, being a series of descriptive portraits; Solomon's Divine Arts of Ethics, Politics, Economics, which is an arrangement of the books of Proverbs and Ecclesiastes under various heads, for the regulation of personal behaviour, civil government, and relative duties. To these publications must be added some occasional Sermons, and a specimen of a proposed new metrical Version of the Psalms. It appears that he had been requested by many of his friends to undertake a work to which they thought his talents adapted; and as he had no disinclination to resume acquaintance with the muses, if allowed to choose a sacred strain, he commenced by rendering ten of those heavenly songs into verse, as "a taste of the rest."

It was in 1618 that he went to the assembly commonly called the synod of Dort.—(*See Life of Episcopius*) This was called to settle certain religious differences in Holland, and the meddling spirit of king James induced him to send over to it, certain of the court divines. It

was merely a civil mission, the Church of England having nothing to do with the transaction. We shall state to the reader a brief account of the synod, and of Dr. Hall's connexion with it, as given in his life of our divine, by Mr. Hughes.

In the year 1618, the religious differences in Holland, between the Arminians and Calvinists, or as they were called, the Remonstrants and Anti-remonstrants, were reduced to five points, included in what is commonly termed the Quinquarticular Controversy. These were, 1. Predestination, or the eternal decrees of God concerning election and reprobation : 2. Free-will : 3. Effectual grace and conversion : 4. The extent of Christ's redemption : 5. The perseverance of the saints. Disputes on these intricate and puzzling questions became so fierce, and the animosities engendered by them so inveterate, that wily politicians soon discovered a way of turning them to their own advantage, and permitted, or rather encouraged the contending parties to convoke a general assembly.

The synod, which consisted of thirty-six ministers, five professors, and twenty elders of the United States, together with twenty eight coadjutors, sat from the beginning of November, 1618, to the end of April, 1619. Our English divines, having received the instructions of their royal master, embarked at Gravesend in a small vessel, and arrived at Middleburgh on the 16th of October, having accidentally missed a man-of-war, which the government of the States General had sent for their honourable and safe conveyance. At the Hague they were introduced by the British ambassador to the assembly of the States, who received them with high marks of distinction, and allowed them the extraordinary sum of £10 daily for their maintenance, in consideration of their own worth and the greatness of their sovereign. ' But these English divines,' says Fuller, ' knowing themselves sent over not to gain wealth to themselves, but

glory to God, and reputation to their sovereign, freely gave what they had freely received, keeping a table general, where any *fashionable* foreigner was courteously and plentifully entertained.'

When all the members of the synod were assembled, and the president, moderators, assistants, and scribes chosen, each standing in his place, and laying his hand on his heart, took a solemn oath, calling the great God of heaven to witness, that he would not only proceed impartially in this controversy respecting the well-known five points, and every other matter of doctrine committed to his judgment, but that he would decide according to the word of God, the only sure and infallible rule of faith. Nevertheless, John Goodwin, in his "Redemption Redeemed," fixed upon the Anti-Remonstrants, the criminal charge of taking a previous oath to condemn their opponents; and Fuller, the historian, scandalized by such an accusation against so grave a body of divines, wrote to the aged and venerable Bishop of Norwich, in 1651, to refute it by his authority. The bishop's answer is full of honest indignation against what he calls, and attempts to prove, a slanderous imputation; and he concludes his letter with the following emphatic sentence:—"Sir, since I have lived to see so foul an aspersion cast on the memory of those worthy and eminent divines, I bless God that I yet live to vindicate them by this my knowing, clear, and assured attestation; which I am ready to second with the solemnest oath, if I shall be thereto required." Whereupon Fuller requests the reader to "weigh in the balance of his judgment how this purgation of the synod of Dort is positive and punctual, from one, an ear and eye-witness thereof, being such an one as Dr. Hall, the aged; so that his *testimonium* herein may seem a *testamentum*; his *witness* his *will*, and the truth therein delivered, a legacy by him bequeathed to posterity."

Notwithstanding this, it is manifest that our excellent

historian jumps too suddenly to a conclusion. Bishop Hall's purgation of the synod goes no further than to a purgation of himself and his English colleagues. If the other divines took such an oath, it is not probable that they would inform Hall of it; and if they had done so, no one can doubt for a moment that he would have received such a communication with unfeigned horror. But in point of fact, it requires not the supposition of a previous oath to account for the conduct of this famous assembly, bad as it appears to have been. Political more than religious motives were concerned in its organization, as well as in its deliberations. The overthrow of the Arminian party was a matter of extreme importance, inasmuch as it contained many excellent patriots, political opponents of prince Maurice, whose influence and power seemed scarcely compatible with a free constitution. Among them was the grand pensionary Barneveldt, and others, whose destruction had been already attempted, but in vain. The religious disputes therefore which now agitated the states were eagerly seized on, as ready means of compassing the objects of ambition. Though liberal sentiments in religion were generally found united with liberal notions of policy, yet the great majority of the clergy, and the mass under their influence, adhered to the close and rigid system of Calvinism; and when the bigotry of these religionists led them to reject all proposals for mutual toleration, and to demand the settlement of their disputes by a national assembly, in which they felt confident of a majority on their side, prince Maurice strenuously supported their suit, and the synod of Dort was convoked. That such a council would have been allowed to sit, unless the stadtholder had been morally certain what its sentence would be, cannot for a moment be credited: but without an oath from the members to give him that confidence, he might have relied on the expressed assurance of some, the private interests of others, and the inveterate prejudices of the greater part.

That the minds of these delegates were made up to give judgment without regard to justice, seems probable from their conduct on the very opening of the session; when they showed themselves afraid of conviction by rejecting the proposal of Episcopius, for a conference and comparison of opinions, and by excluding from the assembly that party of which he was a leading advocate. Nor can any imputation be considered too severe against a body of Christian divines, who, after sitting in solemn judgment on doctrines connected so intimately with the eternal interests of man and the atonement of a crucified Saviour, violated both His precepts and example, in the vindictive nature of that sentence, which, in the end, brought Barneveldt to the scaffold, sent Grotius to a dungeon, deprived multitudes of their employments, and drove more into voluntary exile for the purpose of escaping imprisonment or exorbitant and ruinous fines.

From the reproaches of posterity, on this head, Hall is free. In the whole intercourse of this amiable man with the synod, his watch-words were equity and peace; to which his sermon preached before his colleagues, at their eighteenth session, bears ample testimony: moreover, the assembly was not honoured by his presence for a longer space than two months. The noise and bustle of a garrisoned town, preventing his rest by night, operated so far on a weak habit of body, that he was soon disabled from attending the council; and he retired, first to the house of the English ambassador at the Hague, and soon afterwards to his native country, after he had procured his recall from his sovereign. So impressed were the States with an opinion of his talents and virtues, that they consented not to his departure without great reluctance: but yielding to necessity, they honourably dismissed him with a well-deserved compliment conveyed through the celebrated Heinsius; whilst the president and assistants of the synod waited on him with a “respectful and gracious valediction.” Hall him-

self took leave of the assembly in a very elegant and impressive Latin speech, and received from the States, after his return to England, the rich gold medal that was struck in commemoration of this grand convention.

He had not resided many years on his native soil before we find him complaining that our own Church had begun to sicken of the "Belgic disease," as he designates the Calvinistic and Arminian controversy; "sides being taken, and pulpits every where ringing of these opinions." Hall himself was strongly inclined to peace, and endeavoured to promote it by writing his tractate entitled *Via Media*, wherein he laid down "five Articles of accord," gathered from the tenets of that eminent divine, Bp. Overall, on the one side, and those of the English deputies at the Synod of Dort, advocates of moderate Calvinism, on the other. But if we take the trouble of analysing this work, written as it was with the purest and best intentions, we shall find that its principles, in some parts combine together like oil and water; and every wellwisher to the Church of England may rejoice at her escape from such a state of peace as would have been more lastingly injurious to her interests, through the perversion of her doctrines, than that desperate conflict which ended in her temporary overthrow.

Whoever has well considered the strict integrity, active benevolence, and fervent piety of Bishop Hall, will never doubt but that he would willingly have joined in a wish expressed by the amiable Dr. Hen. More, that all the quinquarticular points were reduced to this one, "that none should be saved without obedience." His natural good sense and deep knowledge of Scripture taught him that the gracious offer of salvation through Christ must be universal: his own excellent disposition and principles of justice kept him from supposing it possible "that God should actually damn or appoint any soul to damnation, without the consideration and respect of sin;" but still the bias of his early education inclined him to

believe and to lay down a doctrine of "particular election," not at all founded on foreseen faith and obedience, but absolutely, unchangeably, arbitrarily, and from all eternity decreed, without any respect to the merit of individuals: neither did early prejudices suffer his acute mind to perceive, that if God rewards men without respect to their obedience, there can be no reason why He should not also punish them without respect to their demerits.

Hall's conciliatory treatise was presented to the king by Dr. Young, Dean of Winchester; but we find that, although he expected much peace from what he calls "that *weak* and *poor* enterprise, the confused noise of the misconstructions of those who never saw the work, crying it down for the very name's sake, meeting with the royal edict of a general inhibition, buried it in a secure silence." This result was naturally to be expected. The *Via Media*, though it abounds in excellent and truly Christian precepts, was exactly of a nature to disgust the Calvinists, alarm the orthodox, and excite, even by its conciliatory title the clamour of a multitude intent on spoliation. The king himself too, though inclined to Calvinistic doctrines, was heartily disgusted with the angry spirit and interminable disputes originated by their supporters; he had penetration enough to see through their designs; and was much better reconciled to the Arminian party, whose political opinions accorded more with the notions of prerogative; and this will perhaps account for Hall's expression, "that he was scorched a little with this flame, which he desired to quench." "Yet," he goes on to say, "this could not stay my hand from thrusting itself into a hotter fire;" by which he alludes to his subsequent controversies with the Papists, whose monstrous ordinances and superstitious doctrines were often exposed to the holy indignation and satirical invective of this strenuous defender of the Protestant faith.

In 1624 he refused the see of Gloucester, but three months after he accepted that of Exeter. Here he was

accused of Popery, an accusation which is always brought by ultra-protestants against the members of the Church of England who know what a Church is. Hooker himself was called a Papist by Travers, and for the same reason that the charge was brought against Hall : Hall, like Hooker, and all sound divines, had admitted the Church of Rome to be *a true visible Church* : hence the anger of the ultra-protestants. His own view of the Church is admirably stated in his Letter Parænetical to a worthy knight, and is as follows :

“It is a killing word with those Romish Impostors, ‘Where was your Church before Luther?’ than which there was never any plea more idle, more frivolous, when it falls under a wise and judicious discussion. For consider I beseech you, did we go about to lay the found a dation of a new church, the challenge were most just. *Primum verum* [the first is the true,] was the old and sure rule of Tertullian. We abhor new churches and new truths ; find ours to be, or to be pretended such, and forsake us. But when all our claim, all our endeavour, is only the reforming and repairing of an old Church, faulty in some mouldered stones, and mis-daubed with some untempered and lately-laid mortar ; what a frenzy is this, to ask where that church was which we show them sensibly thus repaired ! Had it not been before, how could it have been capable of this amendment ? and if it be but reformed by us, it was formed before ; and having been since deformed by their errors, is only restored by us to the former beauty. As sure as there is any Church, any truth in the world, this is the true and only state of this controversy, the misprision whereof hath been guilty of the loss of many thousand souls.

“To speak plainly, it is only the gross abuses and palpable innovations of the Church of Rome which we have parted from. Set these aside, they and we are and will be one Church. . . . When these men, therefore, shall ask where our Church was, answer them boldly, ‘Where it is.’”

At the same time he took the most decided measures for preventing the increase of Romanism, by recommending to his clergy the practice of catechizing.

“It was the observation of the learnedest king that ever sat hitherto on the English throne, that the cause of the miscarriage of our people into Popery and other errors was their ungroundedness in the points of catechism. How should those souls but be carried about with every wind of doctrine, that are not well ballasted with solid information? Whence it was, that his said late majesty, of happy memory, gave public order for bestowing the latter part of God’s day in familiar catechising; than which, nothing could be devised more necessary and behoveful to the souls of men. It was the ignorance and ill-disposedness of some cavillers, that taxed this course as prejudicial to preaching; since, in truth, the most useful of all preaching is catechetical. This lays the ground; the other raiseth the walls and roof. This informs the judgment, that stirs up the affections. What good use is there of those affections that run before the judgment? or of those walls that want a foundation? For my part, I have spent the greater half of my life in this station of our holy service; I thank God, not unpainfully, not unprofitably; but, there is no one thing whereof I repent so much, as not to have bestowed more hours in this public exercise of catechism; in regard whereof I could quarrel with my very sermons, and wish that a great part of them had been exchanged for this preaching conference. Those other divine discourses enrich the brain and the tongue; this settles the heart. Those other are but the descants to this plain song. Contemn it not, my brethren, for the easy and noted homeliness. The most excellent and beneficial things are most familiar. What can be more obvious, than light, air, fire, water? Let him that can live without these, despise their commonness: rather, as we make so much use of the Divine bounty,

in these ordinary benefits, so let us the more gladly improve these ready and facile helps, to the salvation of many souls; the neglect whereof breeds instability of judgment, misprision of necessary truths, fashionable-ness of profession, frothiness of discourse, obnoxiousness to all error and seduction. And, if any of our people loath this manna, because they may gather it from under their feet, let not their palates be humoured in this wanton nausea. They are worthy to fast, they are weary of the bread of angels. And if herein we be curious to satisfy their roving appetite, our favour shall be no better than injurious. So we have seen an indiscreet school-master, while he affects the thanks of an overweening parent, mar the progress of a forward child, by raising him to a higher form and author, ere he have well learned his first rules: whence follows an empty ostentation and a late disappointment. Our fidelity and care of profit must teach us to drive at the most sure and universal good; which shall undoubtedly be best attained by these safe and needful groundworks.

“From these tender pastures, let me lead you, (and you, others,) to the still waters. Zeal in the soul is as natural heat in the body. There is no life of religion without it. But, as the kindest heat, if it be not tempered with a due equality of moisture, wastes itself and the body, so doth zeal, if it be not moderated with discretion, and charitable care of the common good. It is hard to be too vehement, in contending for main and evident truths; but litigious and immaterial verities may soon be over-striven for. In the prosecution whereof, I have oft lamented to see how heedless too many have been of the public welfare; while in seeking for one scruple of truth, they have not cared to spend a whole pound weight of precious peace.

“The Church of England, in whose motherhood we have all just cause to pride ourselves, hath in much wisdom and piety delivered her judgment concerning all

necessary points of religion, in so complete a body of divinity as all hearts may rest in. These we read; these we write under; as professing, not their truth only, but their sufficiency also. The voice of God our Father, in His Scriptures, and out of these the voice of the Church our mother, in her articles, is that which must guide and settle our resolutions. Whatsoever is besides these, is but either private, or unnecessary and uncertain. Oh, that while we sweat and bleed for the maintenance of these oracular truths, we could be persuaded to remit of our heat in the pursuit of opinions! These, these are they, that distract the Church, violate our peace, scandalize the weak, advantage our enemies. Fire upon the hearth warms the body; but, if it be misplaced, burns the house. My brethren, let us be zealous for our God; every hearty Christian will pour oil, and not water, upon this holy flame. But let us take heed, lest a blind self-love, stiff prejudice, and factious partiality, impose upon us, instead of the causes of God. Let us be suspicious of all new verities, and careless of all unprofitable. And let us hate to think ourselves either wiser than the Church, or better than our superiors. And if any man think that he sees further than his fellows in these theological prospects, let his tongue keep the counsel of his eyes, lest, while he affects the fame of deeper learning, he embroil the Church, and raise his glory upon the public ruins."

Perhaps Bishop Hall, in order to avoid the obnoxious charge, became, after this, too lax in his discipline; for we find him soon after accused of an opposite and equally bad fault, Puritanism. But whether this was the case or not, the conduct of the Puritans in making use of him to carry their own points, and of their insulting him, opened his eyes to the iniquity of their principles, and certainly the Archbishop of Canterbury could not have believed the report, for when the assembly of the Scottish Church passed their act for the abjuration of episcopacy,

he fixed upon Hall as the fittest man to defend their order, and this gave rise to his admirable work, "Episcopacy by divine right asserted."

The first sketch of the work was transmitted to the archbishop at Lambeth, in October, 1639. In this original draught, which Hall sent to the primate in manuscript, he laid down two propositions, 1. That episcopacy is a lawful, most ancient, holy, and divine institution, and, therefore, where it hath obtained, it cannot be violated without a manifest contempt of God's ordinance. And, 2. That Presbyterianism hath no authority in Scripture, or from the practice of the Church for 1500 years, though it be disguised with the fallacious names of Christ's kingdom and ordinance; and though it may be useful in some cities and countries wherein episcopal government, through the iniquity of the times, cannot be had, yet to obtrude it upon a Church otherwise settled, is utterly incongruous and unjustifiable. In the illustration of these propositions, he laid down fifteen *postulata*, to the following effect:—that apostolical institution must be divine—that the government recommended by the apostles must be apostolical—that if the apostles were inspired, what they instituted must be designed for continuance—that the universal practice of the Church in the ages succeeding the apostles, is the best comment on the practice of the apostles and their successors—that the opinion is most irreverent which induces us to believe, that the Saints and Fathers would immediately establish a polity of their own, in opposition to that of the apostles—that had they done so, still, in the very nature of things, it could not have been universal—that the writings of the first Fathers of the Church are more worthy of credit than those of modern theologians—that those whom the primitive Church and Fathers condemned as obstinate heretics, are not to be followed as authorities for Church government—that the accession of titles and

distinctions makes no difference in the fundamental truth—that the tenets which are new and unheard of in the previous history of the Church are justly liable to suspicion—in short, that “to depart from the practice of the universal Church of Christ from the time of the apostles, and to betake ourselves to a new custom, cannot but be odious and highly scandalous.”

These *postulata* were certainly conclusive, as were also the two propositions; but the acuteness and sagacity of Laud led him at once to perceive the advantage which the Presbyterians would take over them, for, though the *postulata* were undeniable, yet the second proposition, if it could be got over in no other way, would be immediately attacked on the ground of expediency. He accordingly suggested a variety of alterations to Hall, which were adopted, and which made Neal, after his usual manner, declare that the treatise was altered contrary to the bishop's inclination, though he has purposely forgotten to inform us of the reasons for Hall's acquiescence. The letter which Laud sent to the bishop, containing his suggestions, is given by Heylin, his own chaplain, and we extract part of it, that the reader, on comparison with the foregoing analysis of the original plan, may see and appreciate the acuteness of Laud. “You say, under the first head,” says Laud, “that Episcopacy is an ancient, holy, and divine institution. It must be holy and ancient, if divine. Would it not be more conclusive, went it thus, that because of its antiquity, it is of divine institution? Next, you define it as being joined with imparity and superiority of jurisdiction, but this seems short, for so is every archpresbyter's or archdeacon's place, and so is Henderson's chair at Glasgow, unless you will define it by a distinction of order. I draw the superiority not from the jurisdiction which is ascribed to bishops *jure positivo*, in their administration of ecclesiastical matters, but from that which is intrinsical and original in the powers of excommunication. Again, you say,

in the first head, that where episcopacy hath obtained, it cannot be abdicated without violation of God's ordinance. This proposition, I conceive, is *inter minus habentes*, for never yet was there a Church where it hath not obtained. The Christian faith was never planted any where, but the very first feature of the Church was by or with episcopacy, and wheresoever episcopacy is not now suffered to be, it is by such an abdication, for certainly there it was *a principio*. In your second head you grant that Presbyterianism may be of use, where episcopacy may not be had. First, I pray you consider whether this admission be not needless here, and in itself of dangerous consequence. Next, I conceive there is *no place* where episcopacy may not be had, if there be a Church more than in title only. Thirdly, since they affirm their Presbyterian faction to be Christ's kingdom and ordinance, (as you yourself express,) and reject Episcopacy as opposed to it, we must not use any mincing terms, but unmask them plainly. Nor shall I ever refrain from declaring honest truth, though it be against Amsterdam or Geneva."

The primate then proceeds to the postulata, and objects to the two first as restrictive. "For," says he, "episcopacy is not so to be asserted into apostolical institutions, as to restrain it from looking higher, and claiming as its founder Christ Himself, though it perhaps was modified (formalized) by the apostles. Here, however, give me leave to enlarge. The adversaries of episcopacy are not only the furious Arian heretics, from whom are now raised Prynne, Bastwick, and our Scottish masters, but some also of milder and cunning alloy, both in the Genevan and Roman faction. And it will become the Church of England, so to vindicate herself against the furious Puritans, that she may not be wounded by either of the two more cunning and learned adversaries. Not by the Roman faction, for they are content that the Church shall be *juris divini mediati*, by, from, and under

the pope, that so the Church may be monarchical in him, and not *immediati*, which makes the Church monarchical in the bishops. This is the Italian rock, not the Geneva; for the Romanists will not deny episcopacy to be *juris divini*, so you will take it, *ut suadentis vel approbantis*, but not *imperantis*, for then they do as they please, which is their usual practice. Nay, if I forget not, Beza himself is said to have acknowledged episcopacy to be *juris divini imperantis*, so you will not take it as *universaliter imperantis*, for then Geneva might escape, and *citra considerationem durantis*; for, though they had it before, yet upon wiser thoughts, they may be without it, which Scotland says now, and whoever pleases may say after. This I am bold to add, because in your second *postulatum* I find that episcopacy is directly commanded; but you do not altogether meet this subtlety of Beza, which is the great rock in the Lake of Geneva."

The Treatise, thus amended, was published. It is not my intention to offer any analysis of this incomparable production. The venerable bishop comments, with great severity, on the conduct of Graham, Bishop of Orkney, who had given in his recantation to a pretended assembly at Edinburgh, and craved pardon for having accepted it, as if he had committed some heinous offence. In Section I., entitled, "An expostulatorie entrance into the question," he thus begins: "Good God! what is this I have lived to hear? A bishop in a Christian assembly renounce his episcopal functions, and cry out mercy for his now abandoned calling. Brother that was, whoever you be," exclaims the venerable prelate to Graham, "I must have leave a little while to contest seriously with you. The act was yours, the concernment that of the whole Church. You could not think so foul a deed to escape unquestioned. The world never heard of such a penance; you cannot blame us if we receive it both with wonder and expostulation, and tell you that it had been much better you had never been born, than to

give such a scandal to God's Church, so deep a wound to His holy truth and ordinance. If the Tweed that runs between us were an ocean, it could neither drown nor wash out our interest or your offence. For me, I am now breathing towards the end of my race; the goal is already in mine eye, young men may speak out from ambition, or passionate transportations: I, that am now setting foot over the threshold of the house of my age, what aim can I have, but of the issue of my last account, whereto I am ready to be summoned before the Judge of quick and dead? Neither can you look, as is likely, to be long after me. Say, therefore, I beseech you, before God and His elect angels, say, what is it, (besides, perhaps, the fear of plundering a fair temporal estate by the furious multitude,) say what it can be, that induced you to this awful, this scandalous repentance? How weary should I be of this rochet, if you can shew me that episcopacy is of any less than divine institution! Win him by your powerful arguments who is so far from being wedded to the love of this misconceived pomp, that he envies the sweet sleep of his inferiors. Let me tell you, it is your person that aggravates your crime. For a sheep to stray is no wonder, but for a shepherd, yea, a guide and director of shepherds, (such God and the Church hath made you,) not only to wander himself, but to lead away his flock from the green pastures, and comfortable waters of divine truth, to the dry and barren deserts of human invention, cannot but be shameful and dangerous. That some poor seduced souls of your ignorant vulgar should condemn that calling which they were never suffered to look at, but with prejudiced eyes; or that some of your high spirited clergy, out of ambition for this dignity and rage at a repulse, should snarl at the denied honour; or that some of your great ones, who do no less love the lands than they envy and hate the pre-eminence of bishops, should cry down that sacred function, could be no other than might in these evil

times be expected and even anticipated. But for a man held once worthy to be graced with the chair of episcopacy, to spurn that once honoured seat, and to make his very profession a sin, is so shameful an indignity, as will make the wise of succeeding ages shake their heads, and not mention it without just indignation."

The venerable prelate then proceeds to invite Graham to the controversy, for it is to him that the whole Treatise is ostensibly directed, "not in a vain affectation of victory, like some young sophisters, but as sober divines, in a fervent pursuit of that truth, which God and His purer Church have left and consigned to us." "But," says he, "ere we enter the lists, let me advise you, and your now master, the faction, not to deceive yourselves with the hope of hiding your heads under the skirt of the authority of those divines and churches abroad, which retain that form of government whereunto you have submitted; for know, their case and yours is widely different. They plead a necessity for that condition which you have willingly chosen. They were not, they could not be, what you were and still might have been. Did any of them forsake and abjure that episcopacy which he might freely have enjoyed, with the full liberty of professing the reformed religion? If the last Bishop of Geneva had become a Protestant, and consented in matters of doctrine to Calvin, Farret, Viret, have you or any man living just cause to think that the city would not gladly have retained his government, and still thought themselves happy under such a protection? No man that hath either brain or forehead will affirm it; since the world knows the quarrel was not at his dignity, but at his opposition to the intended reformation. But because this is only a suggestion of a then future conditionate contingency, and may perhaps meet with some stubborn contradictions, hear what Calvin saith for himself, and his copartners. 'If they would,' saith he, 'bring unto us such an hierarchy, wherein the bishops shall so rule,

as that they refuse not to submit themselves unto Christ, that they may depend upon Him as their only Head, then surely if there be those that shall not submit themselves reverently to that hierarchy, I confess there is no anathema of which they are not worthy.' Do you hear your doom from your own oracle? Lo! such and no other was that hierarchy [in Scotland] wherein you lately bore a part, and which you have now condemned. Note well, therefore, the merit and danger of Calvin's anathema. Yet, again, the same author, in his Confession of Faith, written in the name of all the French Churches, speaking of the depraved state of the Roman Churches, then in the *fieri* of reforming, plainly writes thus, 'Yet, in the mean time, we would not have the authority of the Church, or of those pastors or superintendents to whom the charge of governing the Church is committed, taken away; we confess, therefore, that those bishops or pastors are reverently to be heard, so far as according to their function they teach the word of God.' And yet more plainly, 'Certainly (saith he, speaking even of popish bishops, if they were true bishops,) I would yield them some authority in this case, not so much as themselves desire, but so much as is required to the due order of the policy or government of the Church.' Lastly, for it were easy to heap up this measure, in an Epistle of his, wherein this question is discussed, What is to be done if a popish bishop shall be converted to the reformed religion? he so determines it, that it is for such an one first to renounce his popish powers of sacrificing, and profess to abstain from all the superstitions of the Romish religion, then that he must do his utmost endeavours that all the churches which belong to his bishopric may be purged from their errors and idolatries, and at last concludes that his possessions and authority should be left him, by virtue whereof he must take order, that the ministers under him do duly preach God's word, as himself must always do."

We will quote only one other truly eloquent passage from this incomparable treatise, addressed to the Scots. "Say no more, therefore, that you have conformed yourselves to the pattern and judgment of some other reformed Churches: this starting hole is too strait to hide you. We can at once tenderly respect them, and justly censure you. Acts done out of an extremity can be no precedents for voluntary and deliberate resolutions. It was not so with you when those holy men, Patrick Hamilton, and George Wishart, sowed the first seeds of reformation among you in their own blood, with that spirit the Holy Ghost endued them of patience and constancy, crowned with martyrdom, not of tumult and furious opposition, to the disquiet of the state, and hazard of the Reformation itself, or to the abjuring and blaspheming of an holy order in the Church, and dishonouring of Almighty God, while they pretended to seek His honour. This was their case, but what is this to you?" Such are specimens of this treatise, written in a style of impassioned eloquence, which it would be a degradation to name with the absurdities of Henderson, who interfered more with politics than did the whole bench of Scottish bishops; the blasphemy, impiety, obscenity, and fanaticism of Rutherford, Livingstone, Cant, Shiels, Peden, Bruce, Dickson, Kirkton, and the host of Covenanting zealots.

Yet the work of Bishop Hall did not remain unanswered. Several Presbyterian preachers, under the signature of Smectymnus, entered into a controversy with the prelate, on the *jus divinum* of episcopacy, and the antiquity of liturgies. In all the discussions the bishop has the superiority: and when the question was referred to several learned theologians in France, Holland, and Germany, they were either silent, or returned answers favourable to the bishop. The reader will find the positions discussed at large in Bishop Hall's "Humble Remonstrance to the High Court of Parliament,

1640:"—the answers to this, by Smectymnus, entitled, "Answer to an Humble Remonstrance of a Dutiful Son of the Church, with a Vindication of the same, 1641:"—Bishop Hall's reply, entitled, "A short Answer to the tedious Vindication of Smectymnus, 1641:"—in the reply to this, "A Vindication of the Answer to an Humble Remonstrance, 1641;" and in the bishop's rejoinder, entitled, "A Defence of the Humble Remonstrance against Smectymnus, 1641."

In November, 1641, he was translated from Exeter to Norwich, but, as he quaintly expresses it, "took the Tower in the way." The dissenters had for a long time been engaged in exciting against the clergy and especially the bishops, the worst feelings of the mob. It at length became unsafe for the bishops to attend in their places in parliament. At the suggestion therefore of Archbishop Williams, they petitioned his majesty and parliament, that since they were legally called by his majesty's writ to give their attendance in the house of lords, they might be protected in their duty, and secure from danger, and they protested against all laws, orders, votes, resolutions, and determinations made during the time of their forced absence. In this course they were fully justified, or rather the step was demanded of them, for the laws of this realm are to be enacted by the king and the three estates, viz. the lords spiritual, the lords temporal, and the commons: and enactments therefore must be unconstitutional if one of the estates be subtracted. But the house of commons was filled with the most bitter dissenters, who compelled the lords to consent that the protesting bishops should be committed to prison, and to pass a bill for taking away "all temporal jurisdiction from those in holy orders." To this bill the good king was forced to yield an unwilling consent, and for thus acting contrary to the dictates of conscience he was stung with remorse at the last sad moments of his life.

In addition to his "Hard Measures," Bishop Hall has

left an interesting record, which illustrates this calamitous period of his life, in a treatise called, "The Free Prisoner, or the Comfort of Restraint;" wherein he blesses God for *those walls*, out of which these excellent men could not have been safe from the rage of an incensed multitude. "Poor seduced souls!" says he, "they were taught it was piety to be cruel: they were mispersuaded to hate and condemn us, for that which should have procured their reverence and honour, even that holy station which we hold in God's Church; and to curse those of us who had deserved nothing but their thanks and prayers, railing on our profession in the streets, and rejoicing in our supposed ruin. 'Father, forgive them, for they know not what they do.'" The document, however, which gives us the fullest insight into Hall's mind on this occasion, or which rather may be said to present us with an epitome of his character, is a letter written from the Tower to a friend; in which, after arraigning himself with all due humility for his transgressions before the tribunal of heaven, he boldly asserts his innocence of oppression, intolerance, illegality, innovation, indolence, love of pomp, or any charge, in his sacred calling, which man can bring against him.

During their confinement in the Tower, these venerable men regularly preached, in turn, to very large audiences: "and there," says Hall, in his "Free Prisoner," "we have well and happily approved, with the blessed apostle, that whatever our restraint be, *the word of God is not bound*. With what liberty, with what zeal, with what success, hath that been preached to all comers! Let them say, whether the Tower had ever many such guests, or such benedictions; so that, if the place have rendered us safe, we have endeavoured to make it happy."

When their liberation took place, Bishop Hall went to Norwich, where, by the pious he was well received, but he was deprived of his revenue, and subjected, on the part of dissenting tyranny, to every species of insult,

rapine, and injustice, against his person and property. All his furniture, even his children's pictures, were exposed to public auction. As a specimen of the insults he received, the following relation by himself may be given.

“One while a whole rabble of volunteers came to my gates late, when they were locked up, and called for the porter to give them entrance, which not being yielded, they threatened to make by force, and had not the gates been very strong, they had done it. Others of them clambered over the walls, and would come into mine house; their errand (they said) was to search for delinquents. What they would have done I know not, had not we, by a secret way, sent to raise the officers for our rescue. Another time, the sheriff Toftes, and alderman Linsey, attended with many zealous followers, came into my chapel to look for superstitious pictures, and relics of idolatry, and sent for me, to let me know they found those windows full of images, which were very offensive, and must be demolished! I told them they were the pictures of some ancient and worthy bishops, as St. Ambrose, Austin, &c. It was answered me that they were so many popes; and one younger man among the rest, (Townsend, as I perceived afterwards,) would take upon him to defend that every diocesan bishop was pope. I answered him with some scorn, and obtained leave that I might with the least loss and defacing of the windows, give order for taking off that offence, which I did, by causing the heads of those pictures to be taken off, since I knew the bodies could not offend.”

To complete the work of severity and oppression, the committee gave him notice to quit the palace, allowing only three weeks for his removal: and “we might have lain in the street, for aught I know,” he says, “had not the providence of God so ordered it, that a neighbour in the close, one Mr. Gostlin, a widower, was content to void his house for us.”

But for his Master's sake he took joyfully the spoiling of his goods; it was the conduct of the dissenters towards his Church that grieved him; he says: "It is no other than tragical to relate the carriage of that furious sacrilege, whereof our eyes and ears were sad witnesses, under the authority and presence of Linsey, Tofts the sheriff, and Greenwood. Lord! what work was there, what clattering of glasses, what beating down of walls, what tearing up of monuments, what pulling down of seats, what wresting out of irons and brass from the windows and graves, what defacing of arms, what demolishing of curious stone-work that had not any representation in the world, but only the cost of the founder and skill of the mason, what toting and piping on the devoted organ-pipes, and what a hideous triumph on the market-day before all the country, when, in a kind of sacrilegious and profane procession, all the organ-pipes, vestments, both copes and surplices, together with the leaden cross, which had been newly sawn down from over the green-yard pulpit, and the service-book and singing-books that could be had, were carried to the fire in the public market-place; a lewd wretch walking before the train, in his cope trailing in the dirt, with a service-book in his hand, imitating in impious scorn the tune, and usurping the words of the Litany used formerly in the church! near the public cross all these monuments of idolatry must be sacrificed to the fire, not without much ostentation of a zealous joy in discharging ordnance, to the cost of some who professed how much they had longed to see that day. Neither was it any news, on this guild-day, to have the cathedral, now open on all sides, to be filled with musketeers, waiting for the mayor's return, drinking and tobaccoing as freely as if it had turned alehouse."

He retired from Norwich to Heigham, a small hamlet to the west of the city; still saving money for acts of charity, and observing a weekly fast with his family for

the personal safety of his sovereign. He did not deem fasting Popish. He was ready on all occasions to preach at Norwich or Heigham, and here he wrote some of his most delightful works: his *Devout Soul*; *Select Thoughts*; *Balm of Gilead and Christian*; his *Songs in the Night*; *Breathings of a Devout Soul*; *Farewell to Earth*; *Hard Measure*, and other works, all composed in the spirit of the most devoted piety.

In his 78th year he lost his beloved wife, and died on the 8th of September, 1656, in his 82nd year.

Hall's works have been published at various periods in folio, quarto, and duodecimo. They were published by the Rev. Josiah Pratt, in ten vols, 8vo, 1808. The Meditations have been often reprinted. His *Enochismus*, a beautiful treatise on the mode of walking with God, was translated into English in 1769.—*Bishop Hall's Specialties*, and *Hard Measure*; *Heylin's Life of Laud*; and *Hughes's Life of Hall*; and *Hone's Life of Hall*.

HALLET, JOSEPH.

JOSEPH HALLET, a dissenting minister, was born in 1692, at Exeter, where his father was pastor of a respectable congregation. Joseph was educated under the learned Mr. James Pierce, his father's colleague; and, in 1713, was ordained, as associate in the same congregational charge. He succeeded his father in 1722. Before this event he had engaged in the controversy, then warmly carried on in the West of England, concerning the Trinity; and in 1720, he adopted the principles of Dr. Clarke, which he defended in a treatise, entitled, *The Unity of God not inconsistent with the Divinity of Christ*; being *Remarks upon Dr. Waterland's Vindication*, relating to the Unity of God, and the Object of Worship. He published other pieces on the same sub-

ject ; but his reputation is chiefly founded on his work, entitled, *A free and impartial Study of the Holy Scriptures recommended, being notes on some peculiar Texts, with Discourses and Observations, 1729—1736, 3 vols.* He also wrote, *Discourse of the Nature, Kinds, and Numbers of our Saviour's Miracles, against Tindal ; The Immorality of the Moral Philosopher, against Morgan ; and The Consistent Christian, against Chubb.* Hallet died in 1744.—*Gen. Biog. Dict.*

HALLIFAX, SAMUEL.

SAMUEL HALLIFAX was born at Mansfield, in Derbyshire, January 18th, 1733. He was educated at Jesus College, Cambridge, where he obtained the chancellor's medal for classical learning. On taking his degrees in arts, he removed to a fellowship in Trinity Hall, and there completed his degrees in civil law, in 1761. In 1768 he was elected professor of Arabic : which chair he resigned in 1770, and was made regius professor of civil law. In 1775 he was created doctor in divinity by mandate, and soon after became master of the faculties in doctor's commons. In 1781 he was consecrated Bishop of Gloucester, from whence he was translated to St. Asaph in 1789. He died March 4th, 1790.

He published, *An Analysis of the Roman Civil Law compared with the Laws of England, being the heads of a course of lectures publicly read in the university of Cambridge ; and Twelve Sermons on the Prophecies concerning the Christian Religion, and in particular concerning the Church of Papal Rome, preached in Lincoln's Inn chapel, at Bishop Warburton's lecture, 1776, 8vo.* He also published, *An Analysis of Bishop Butler's Analogy, and edited Ogden's Sermons.*—*Nichols's Bowyer.*

HALYBURTON, THOMAS.

THOMAS HALYBURTON was born at Aberdalgy, near Perth, in 1674. He was first educated in Holland, and, on his return to Scotland, became a student at St. Andrew's, where he obtained the professorship of divinity in 1710, but did not long enjoy it, dying there, September 23rd, 1712. His works are—1. *The great Concern of Salvation.* 2. *Ten Sermons on the Lord's Supper.* 3. *Natural Religion insufficient, and Revealed necessary, to Man's Happiness,* 4to.—*Gen. Biog. Dict.*

HAMILTON, PATRICK.

PATRICK HAMILTON, usually reckoned the first Scotch Reformer, was born in 1503, and after studying at the university of St. Andrew's, he went to Germany, and was made a professor in the university of Marburg, then newly erected by Philip, landgrave of Hesse. During his residence abroad he imbibed the opinions of Luther, Melancthon, and other Reformers; and on his return to his own country, where he had been made abbot of Ferme, or Ferne, in Ross-shire, he spared no pains in exposing the corruptions of the Church of Rome.

The following account of the treatment he received from the clergy in Scotland, with some very just observations on the whole transaction, is taken from Mr. Lyon's interesting and valuable history of St. Andrew's. "Having been inveigled to St. Andrew's by the artifices of the priests, means were secretly employed to ascertain the precise opinions which he held. One Campbell, prior of the Dominican monastery, succeeded in extracting from him a confession of his faith, on the pretext of being himself favourably inclined to the same views; a confession which he afterwards maliciously converted

into an accusation against him. On the other hand, one Alexander Aless, a learned canon of the priory, sincerely undertook to reclaim Hamilton; which ended in being himself so much shaken in his faith, that he afterwards quitted St. Andrew's, and finally became the friend of Melancthon, and professor of divinity in the university of Leipzig. Hamilton, remaining firm, was seized and thrown into the prison of the castle; and, after the necessary preparations were made, he was tried by the Archbishop of Glasgow, the Bishops of Dunkeld, Brechin, and Dunblane, Patrick Hepburn, prior of St. Andrew's, the Abbots of Arbroath, Dunfermline, Cambuskenneth, and Lindores, the prior of Pittenween, the dean and sub-dean of Glasgow, Hugh Spens, the provost of St. Salvator's, and other members of the university. Being found guilty of what was then considered heresy, he was sentenced to be burnt before the gate of St. Salvator's college. Dr. M'Crie in the Appendix to his Life of Andrew Melville, describes an unsuccessful attempt, on the part of Duncan, laird of Airdrie, to save his friend Hamilton from his impending fate. The young laird, who had himself been threatened for the same offence, armed about a score of his tenants and dependants, intending to enter St. Andrew's by night, and to rescue his friend by carrying him off to a place of safety. But intelligence of his intention having been conveyed to his enemies, his small party was unexpectedly surrounded by a troop of horsemen, and his benevolent design frustrated. Hamilton bore his sufferings with uncommon fortitude; and died commending his soul to God, and beseeching Him to dispel the darkness of Popery from his native country: and so much sympathy was excited among all who witnessed the scene, that it became afterwards a current saying, that the smoke of Hamilton's flame had infected all on whom it had blown. But one observation may be here made respecting the opinions of the first Protestant martyrs in Scotland: they saw

and abhorred the corruptions of Popery, but they confounded the use with the abuse of many of its observances; they were inflamed against prevailing errors rather than prepared to vindicate primitive truth; and they allowed their zeal against Romanism to hurry them on to the destruction of much that was really valuable, the loss of which cannot now be recovered. In short, they had some, but by no means all, of the qualifications of reformers. Not that this is to be wondered at, considering the disadvantages under which they lay; but we ought to keep the fact in mind, that we may not permit our sympathy for them to bespeak an incautious approbation of their whole conduct, or a hasty adoption of all their opinions. They also held some doctrines which very few Protestants of the present day would venture to defend; as, that tithes ought not to be paid to the clergy,—that every faithful man and woman is a priest,—that the unction of kings ceased at the coming of Christ,—that the blessings of bishops are of no value,—that the excommunication of the Church is not to be feared,—that in no case is it lawful to swear,—that true Christians receive the body of Christ every day,—that we are no more bound to pray in the Church than in other places,—and, that no mortal man can be the visible head of the Church. To these, Patrick Hamilton added, ‘that man hath no free will,—that all good Christians do know that they are in grace,’—and, that ‘works make us neither good nor evil,’ and can ‘neither save nor condemn us.’ The story of Hamilton’s having denounced, from the stake, a heavy judgment upon prior Campbell, which afterwards came to pass, rests upon no better authority than the gossip of some persons who lived forty-three years after the event. Anecdotes of this kind owe their currency less to the ground on which they rest than to their being adapted to feed the appetite for the marvellous.”

HAMMOND, HENRY.

HENRY HAMMOND was born August 18th, 1605, and was educated first at Eton, and then at Magdalen College, Oxford. In June 1625, he took his master's degree, and commenced his theological studies, not suffering his understanding, in the words of his biographer, Dr. Fell, "to be prepossest by the contrived and interested schemes of modern, and withal obnoxious, authors; but beginning that science at the upper end, as conceiving it most reasonable to search for primitive truth in the primitive writers." He thus acted according to the wise rule which had been suggested to the universities, as the following quotation will show.

"To such an absolute authority were the names and writings of some men advanced by their diligent followers, that not to yield obedience to their *ipse dixits*, was a crime unpardonable.

"It is true King James observed the inconvenience, and prescribed a remedy, sending *Instructions to the Universities*, bearing date Jan. 18th, anno. 1616, wherein it was directed amongst other things, that *young students in divinity should be excited to study such books as were most agreeable in doctrine and discipline to the Church of England; and to bestow their time in the fathers, and councils, schoolmen, histories, and controversies; and not to insist too long upon compendiums and abbreviators, making them the ground of their study.* And I conceive that from that time forwards the names and reputations of some leading men of the *foreign Churches*, which till then carried all before them, did begin to lessen; divines growing daily more willing to free themselves from that servitude and vassalage, to which the authority of those names had enslaved their judgments. About those times it was, that I began my studies in divinity; and thought no course so proper and expedient for me, as the way com-

mended by King James For though I had a good respect both to the memory of Luther, and the name of Calvin ; as those whose writings had awakened all these parts of Europe out of the ignorance and superstition under which they suffered ; yet I always took them to be men : men as obnoxious unto error, as subject unto human frailty, and as indulgent too to their own opinions, as any others whatsoever." Heylin's *Sum of Christian Theology*, in the address to the reader. 1673, fol. Compare also Life of Bishop Hall, p. 301, note 3.

In 1633 he was presented to the rectory of Penshurst, in Kent, and there he resided till the troubles began, taking his degree of D.D. in 1639. At Penshurst, he was an indefatigable parish priest. "His preaching," says Dr. Fell, "was not at the ordinary rate of the times, an unpremeditated, undigested effusion of shallow and rude conceptions ; but a rational and just discourse, that was to teach the priest as well as the lay hearer." After every sermon he was accustomed to decide upon the subject of the ensuing one, and then to pursue his ordinary course of study, reserving the close of the week for the provision of the next Lord's day. "Whereby not only a constant progress was made in science, but materials unaware were gained for the immediate future work ; for," he said, "be the subjects treated of ever so distant, somewhat will infallibly fall in conducive to the present purpose." He restored the daily services which had been discontinued, and by the use of the offertory rendered church rates unnecessary. Dr. Fell observes, that the daily service enjoined by the Church was a great objection to the Church, on the part of those Church Puritans, or as we should style them, Evangelicals, "as that which besides its own trouble and austerity, left no leisure for factious and licentious meetings at fairs and markets." His charity was as judicious as it was extensive, and for his equals he kept an open hospitality. He was very moderate in exacting his tithes. Having made an agreement

for his tithes with one of his farmers, when the latter came to pay him, Dr. Hammond knowing that the farmer had lost all his profits by the rising of a flood, not only refused to accept the payment, but restored what he had already paid at the beginning of the year as an instalment, saying, "God forbid I should take the tenth, where you have not the nine parts."

He was very abstemious in his habits, not only observing the fasts, with great strictness, but when in good health contenting himself with one meal a-day. He was very punctual in keeping the fasts, and was much impressed with an observation of St. Chrysostom, that, as we forsake the publican's sins, and retain his humility, we should avoid the pharisee's pride, but not neglect his performances, among which was fasting. Besides Friday, he fasted on Wednesday in every week, and three days a-week in Lent, as well as in the Ember weeks, at which times he abstained from food for thirty-six hours. At the same time he stated the principle, that "a due care for health" was to be taken, and as to his mode of fasting, it was so severe that few could imitate it. Those who follow the rules of the Church in these days seem to agree, that an ordinary fast should terminate at half-past three, when food may be taken; and on vigils, they abstain from ten, and give their time to meditation. At Penshurst, there is still to be seen in the register-book, in the hand writing of Hammond, a "Memorandum, that Sir John Brows, and his lady, bringing certificate from Paul Dore, physician, of their indisposition of body, and so of hurt that might come to them of eating fish in the time of Lent, had licence given them to eat flesh, by me, Henry Hammond, rector of Penshurst, for the space of eight days." The law permitted the clergy to grant such licences, enacting that if the licence extended beyond eight days, then it was to be entered in the church book.

He gave himself also very diligently to catechizing,

and of his mode of conducting this service, he has left a specimen in his Practical Catechism; a catechism better adapted, one would think, for the student of theology, than for the poor, but which was probably intended merely or chiefly for his own guidance.

In 1643 he was appointed Archdeacon of Chichester by Dr. Bryan Duppa, the bishop of that place. And the same year he was nominated one of the so-called assembly of divines, but he sat not then. "Nor indeed could he," says Walker, "for some time after, as I find by the parliament formals, that nomination was revoked; though the house gave themselves a needless trouble in it, for they might have been assured that he never could countenance that scandalous and illegal assembly by his presence."

The assembly of divines was called by an ordinance of the two houses of parliament, and when they failed of obtaining the royal assent to a bill which had been introduced for the purpose; and the members of it were elected, not by the clergy, but by the knights of the different shires, who produced to the house of commons a list of such divines within their respective counties, as were thought most proper. The object of the assembly, is best stated in the ordinance for convening it.

"Whereas among the infinite blessings of Almighty God upon this nation, none is or can be more dear unto us than the purity of our religion; and for that as yet many things remain in the liturgy, discipline, and government of the Church, which do necessarily require a further and more perfect reformation than as yet hath been attained: and whereas it hath been declared and resolved by the lords and commons assembled in parliament, that the present church-government by archbishops, bishops, their chancellors, commissaries, deans, and chapters, archdeacons, and other ecclesiastical officers depending upon the hierarchy, is evil, and justly offensive and burthensome to the

kingdom, a great impediment to reformation and growth of religion, and very prejudicial to the state and government of the kingdom, and that therefore they are resolved that the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland, and other reformed churches abroad: and for the better effecting hereof, and for the vindicating and clearing of the doctrines of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an assembly of learned, godly, and judicious divines to consult and advise of such matters and things touching the premises as shall be proposed unto them, by both or either of the houses of parliament, and to give their advice and council therein to both and either of the said houses, when, and as often as they shall be thereunto required."

This assembly was a fair and free representation of the dissenters of the Church of England; and by one of the most bitter opponents of the Church of England, its character shall be given.

"The most of them were such as had preached, and cried down with great show of zeal, the avarice and pluralities of bishops and prelates, and that one cure of souls was a full employment for one spiritual pastor, how able soever, if not a charge above human strength. Yet these conscientious men, ere any part of the work done, for which they came together, and that on the public salary, wanted not boldness, to the ignominy and scandal of their pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept, besides one, sometimes two or more of the best livings, collegiate masterships of the universities, rich lectures in the city, setting sails to all winds that might blow gain into their covetous bosoms.

By which means these great rebukers of non-residence, among so many distant cures, were not ashamed to be seen so quickly pluralists and non-residents themselves, to a fearful condemnation doubtless by their own mouths. So that between them the teachers, and these the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blaspheming to the enemies of God's truth, since the first preaching of the reformation."

If such was the character given of the assembly by the most distinguished dissenter of his day, we are not surprised at finding Lord Clarendon asserting, that of one hundred and twenty, of which number the assembly consisted, there were not above twenty who were not declared and avowed enemies of the Church of England, some of those infamous in their lives and conversation, of very mean parts in learning, if not of scandalous ignorance. To their ignorance, indirect testimony is borne by Selden, who with Glynne and Whitelock, attended the assembly as lay assessors. He found them to be mere sciolists in theology, and novices in law, elated by their new distinction, and assuming an unbecoming mien of importance, and he found pleasure in perplexing and humiliating them, sarcastically observing, as they pulled out their pocket bibles, (the only work which, with honourable consistency, they consulted, since the Bible and the Bible only was their religion,) "Perhaps, in your little pocket bibles with gilt leaves, the passage may be as you quote it, but in the Greek and Hebrew it is otherwise." It is indeed absurd for a man to talk of the Bible and the Bible only, when all he knows of the Bible is from a translation. The candour of the assembly may be learned by their describing the members of the Church of England, in a letter addressed to the Protestant Churches in Holland, France, &c., as "an anti-christian faction, who have all along made it their

business to check the reformation and cherish popery." In order to excite the passions of the foreign Protestants in their favour, they remarked: "Abundance of these men have refused to own any of you for a Christian Church; for being not prelatically constituted, they conceive your ministers want a lawful mission, which is essential to Church governors. And as for ourselves, we are sadly sensible, that in all these three kingdoms, they have prevailed so far in promoting popery and discouraging religion, that it would require a volume rather than a letter to relate all the particulars." They describe the Scottish Prayer Book, which is nearly a transcript of our own, as "a new popish book of rites and ceremonies," and they affirm, "'tis not panting after a thorough reformation which makes them so unalterably our enemies." Such was dissent in the 17th century, and such the opinions entertained of the Church of England;—its Prayer Book being popish, and a thorough reformation being requisite.

The dissenting party being joined by the greater part of the puritanical, or as we should style it, the evangelical party, in the Church, was now all powerful. And an unsuccessful attempt having been made by the royalists, in favor of the king, in 1643, this was used as a pretext for driving Dr. Hammond from his living, the real cause being that a dissenter wished to occupy his place and obtain his income. This man made no small stir about the rector's orthodoxy, and Dr. Hammond thought it prudent, to his own deep regret, and to the sorrow of his affectionate and devoted flock, to retire for a time to Oxford, where he published the work before alluded to, his *Practical Catechism*, which is one of the best books in our language; to this he added several tracts on subjects mooted at the time. In these he warned those who professed to be guided by conscience, to beware of mistaking these fancies and prepossessions for

its dictates ; he proved that every thing they held in dislike is not necessarily a scandal, and defended the observances of the Church from the charges of will worship and superstition. He also wrote several treatises, full of learning and great reasoning, concerning episcopal discipline and government.

Dr. Hammond was greatly esteemed by Charles I., by whose desire he assisted at the treaty of Uxbridge, and disputed with Richard Vines, the presbyterian. What then took place shall be related in the words of Bishop Fell.

“ Not to mention the debates between the commissioners, which were long since published by an honourable hand, doctor Steward and master Henderson were at first only admitted to dispute ; though at the second meeting the other divines were called in : which thing was a surprise, and designed for such, to those of the king's part, who came as chaplains and private attendants on the lords, but was before projected and prepared for by those of the presbyterian way. And in this conflict it was the lot of Dr. Hammond to have master Vines for his antagonist, who, instead of tendering a scholastic disputation, read from a paper a long divinity lecture, wherein was interwoven several little cavils and exceptions, which were meant for arguments. Dr. Hammond perceiving this, drew forth his pen and ink, and as the other was reading, took notes of what was said, and then immediately returned, in order, an answer to the several suggestions, which were about forty in number : which he did with that readiness and sufficiency as at once gave testimony to his ability, and to the evidence of the truth he asserted ; which, amidst the disadvantage of *extempore* against premeditation, dispelled with ease and perfect clearness all the sophisms that had been brought against him.

“ It is not the purpose of the present work to give an

account of that whole dispute, or character the merits of those worthy persons who were engaged in it, either in that or the succeeding meetings; especially since it was resolved by both parties that the transactions of neither side should be made public. But notwithstanding this, since divers persons addicted to the defence of a side, without any further consideration of truth or common honesty, have in this particular wounded the doctor's reputation, I shall take leave to say, that had the victories in the field, which were managed by the sword, been like this of the chamber and the tongue, a very easy act of oblivion must have atoned for them; since what never was, without much industry might be secured from being remembered. The impudent falsity raised upon the doctor was this, that Mr. Vines utterly silenced him; insomuch that he was fain to use this unheard-of stratagem to avoid his adversary's demonstration, to swear by God and the holy angels, that though at present a solution did not occur to him, he could answer it. Concerning this we have the doctor's own account in a letter of his, bearing date Jan. 22, ann. 1655, directed to a friend who had advertised him of this report.

“I have formerly been told within these few years that there went about a story much to my disparagement, concerning the dispute at Uxbridge (for there it was, not at Holdenby) with Mr. Vines; but what it was I could never hear before: now I do, I can, I think, truly affirm, that no one part of it hath any degree of truth, save only that Mr. Vines did dispute against, and I defend, episcopacy. For as to the argument mentioned, I did never then, nor at any time of my life, (that I can remember) ever hear it urged by any. And for my pretended answer, I am both sure that I never called God and his holy angels to witness any thing in my life, nor ever swore one voluntary oath that I know of, (and sure there was then none imposed on me) and that I was not at

that meeting conscious to myself of wanting ability to express my thoughts, or pressed with any considerable difficulty, or forced by any consideration to wave the answer of any thing objected. A story of that whole affair I am yet able to tell you, but I cannot think it necessary. Only this I may add, that after it I went to Mr. Marshall in my own and brethren's name, to demand three things: 1. Whether any argument proposed by them remained unanswered, to which we might yield further answer: 2. Whether they intended to make any report of the past disputation: offering, if they would, to join with them in it, and to perfect a conference by mutual consent, after the manner of that between Dr. Reynolds and Mr. Hart; both which being rejected, the 3rd was, to promise each other that nothing should be afterwards published by either without the consent or knowledge of the other party. And that last he promised for himself, and brethren, and so we parted."

A few days after this discussion, the king gave Hammond a canonry of Christ Church, to which it seems, at that time the office of public orator was attached. As such, he was deputed to remonstrate with the commons, for having issued an order forbidding the university to fill up any vacant fellowships, or other places, or to make or renew any leases: the same order being an open violation of articles to which the army was pledged, when the town of Oxford surrendered. Such conduct was not likely to impress opponents with a favourable opinion of the Puritan religion.

From that time, until the work of spoliation and ejection was finished, Oxford was the chief residence of Dr. Hammond, now sub-dean of Christ Church. He employed his income in assisting those whom the dissenters turned out of house and home; he exhorted the loyal students to prepare for the impending persecution, by taking care that they should not suffer as evil-doers,

and he received many students at his weekly private exercise, of fasting and humiliation.

He was, however, sometimes called away to wait upon his royal master, and in him the king seems to have found a divine, who entirely suited him. At Christmas, 1647, the dissenters denied all access to his majesty. And at the same time the persecution of the university became more violent.

The commons had formed a committee for religious objects, of which the following account is taken from an historian who certainly cannot be accused of holding extreme views :—

“ The bill for abolishing episcopacy was so far carried into effect, that the bishops were deprived of all authority, and the ecclesiastical jurisdiction was vested in a committee of the house of commons. White, a lawyer, better known by the name of White the centurist, was its chairman; ‘a puritan,’ says Whitelocke, ‘from his youth to his death.’ Assuming the same powers as if the members had been appointed by the king, the committee, under the name of ‘the committee for the removal of scandalous ministers,’ commanded the knights of the shires to bring information of the state of religion in their respective counties. The committee in London was authorized to consider the expediency of sending commissioners into all the counties of England, to examine those clergymen against whom accusations had been brought, and who could not, on account of their distance, be conveniently examined in London.

“ Of this self-constituted court, the character has not been too highly coloured by the loyal historians of the times. By its frame and constitution, it had an authority, not only over the estates and preferments of the clergy, but over their credit and reputation. All the learned and orthodox ministers of England were included under the epithets of scandalous or malignant; and if the meanest and most vicious parishioners which they

had, could be brought to prefer a petition against them before the house of commons, they were sure to be prosecuted as such. Presentments against the clergy were poured in with such rapidity, that within a short time they amounted to two thousand. The articles of inquiry, on which the committee proceeded, were, 1. scandalous immoralities of life; 2. false and scandalous doctrines, particularly Popery and Arminianism; 3. a profanation of the sabbath, by countenancing the Book of Sports; 4. practising and insisting on the late innovations after they had been censured by parliament; 5. neglect of preaching; and 6. malignancy and disaffection to the parliament.

“It would not be less absurd than false to say, that among so large a body as the English clergy, there were not some individuals of wicked and immoral lives; but it may be safely asserted, that loyalty and orthodoxy were the real cause of their deprivation. Malignancy was the comprehensive and indefinite crime for which the clergy suffered.

“As the loyal and episcopal clergy were thus harassed by the committee for scandalous ministers, so the puritanical teachers were protected and remunerated by another committee for the relief of plundered ministers. It was formed under the pretence of making a provision for such godly preachers as had suffered loss, either for opposing the king, or adhering to the parliament. This was undoubtedly only a pretext, for it does not appear that the king ever sequestrated a single benefice, or dispossessed a single incumbent; but by the connivance of this committee, the livings of many loyal clergymen were filled by men, ‘some of whom had no goods, and most of them no livings, to lose.’ It was the business and policy of these two committees to act, as they really acted, in concert. The one reported those faultier who were faulty, and those faulty who were faultless; the other brought back, under the specious colour of plun-

dered ministers, the silenced and factious lecturers who, within the last ten years, had left the kingdom for non-conformity and debt."

By this committee, seven divines, so called, were sent down to the university to preach against loyalty, episcopacy, and the liturgy. These persons usurped all the pulpits in Oxford, especially the university pulpit; and prepared the way for a commission, which consisted of twenty-four visitors, who, or any two of them, had authority to take cognizance of any crimes alleged against the members of the university, especially the crime of having borne arms in favour of the king. Walker observes, that when "Archbishop Laud, as chancellor of the university, applied himself to reform the disorders of it, the Puritans industriously opposed him, encouraging the under-graduates to wear unstatutable habits, and promoting riots and drinking matches in private colleges; yet they now lost no time themselves in setting about regulating the pretended crimes of loyalty and affection to the Church." All the loyal and episcopalian fellows of colleges were drummed out to the number of about six hundred. The scholars also were drummed out, and threatened with death if found within five miles of Oxford. Many in consequence became beggars at home and abroad. It is not to be supposed that all things being now in the hands of the dissenters, Dr. Hammond would remain unmolested. He was, therefore, detained in custody at Oxford, and had his name erased from the college books. Perhaps he was thus confined, to render plausible the refusal of dissenters, to permit so dangerous an opponent to attend the king, as his majesty desired, at the treaty of the Isle of Wight. He was thus confined about ten weeks; and when he regained his liberty, he removed first to Clapham, in Bedfordshire, and afterwards to Westwood, the seat of Sir John Packington, in Worcestershire. Here he had to lament the cruel death of his beloved and royal master,

—and of his mother. This excellent woman had kept his house for him at Penshurst, but now when she was dying, he was not permitted to soften her pillow by the consolations of religion, nor to close her eyes at the last. The dissenting parliament had banished all loyal subjects and faithful servants of the Church, from within twenty miles of London.

At Westwood, Dr. Hammond employed his time in study and prayer; and from the little remains of his patrimony, and from the sums placed at his disposal by the wealthy, he was enabled to relieve some of the more distressed of those clergy whom the dissenters had now turned out to beggary. There were seven thousand clergy who were thus reduced to want; and when the entire number of the clergy at that time did not probably amount to above ten thousand, it is an honourable testimony to the Church of England, that only three thousand out of ten, were base enough to turn dissenters, in order to save the loaves and fishes. We ought not indeed to reckon the number so great, for out of the three thousand there may have been some who escaped the vigilance of the dissenting inquisitors. For some of these seven thousand clergy, the bishop's houses were turned into prisons, others were thrown into the common gaols, with a view to extort a ruinous sum for their release. Several were imprisoned in the holds of ships, and a project was at one time afoot for selling them to the Turks as slaves; yes, of selling Christians, whose only sin was that of being Churchmen, as slaves to Mahometans. Several were brought to trial, and condemned to die for their attachment to the cause of their Church and their king. And even to act towards them as we have stated Dr. Hammond acted, to raise contributions in their behalf, was deemed a criminal act. Even the few, who, through the protection of powerful friends, escaped with only loss of property and station, as Dr. Hammond had done, were obliged to keep them-

selves in obscurity. The dissenters had indeed succeeded in obtaining a parliamentary ordinance, imposing a penalty upon all who should use the Prayer Book, or refuse to adopt the directory, or who spoke against it. It thus became perilous for Churchmen, even in their private houses, to meet for the purpose of prayer to God in the language of the liturgy, the orderly administration of the sacrament, and the hearing of the word. At the same time, the clergy were spoken of as void of understanding, principle, and religion, perverters of the ways of the Lord, and children of the devil. Cromwell saw the impolicy of these proceedings, and of driving men to despair, and under him the persecuting laws were gradually relaxed, although being the creature of dissent, he was occasionally urged on by the dissenters to great severities. Still, towards the end of his usurpation a Churchman could worship God in the way of his fathers, so long as he did so in privacy, and with due caution against informers. Cromwell did not wish to detect them, although he could not prevent their being insulted, persecuted, and afflicted, by independents, as well as by presbyterians.

Dr. Hammond, in his retirement at Westwood, gave himself up to study, fasting, and prayer. Against the vices of his age he wrote with argument and temper, and those vices were not a few, resulting from those strange doctrines, by which were defended, "incestuous marriages, polygamy, divorce, the anabaptizing of infants, the schismatical ordination of ministers by mere presbyters, and the disuse of the festivals of the Church." He applied his antidotes to each, by which, continues Bishop Fell, "he made himself the common mark of opposition to all parties:" to all parties, not only Protestant, but Romish, for the Romish missionaries were busy with a people naturally disgusted by ultra-protestantism, and beginning to think that if these were the fruits of the reformation, the reformation was not the

blessing which it had been hitherto regarded. The Romish missionaries had recourse to the very worst artifices, however, to carry their point, and so disgusted the more seriously minded. They appeared in the disguise of fanatics and agitators. In *Foxes and Firebrands, or a Specimen of the Danger and Harmony of Popery and Separation*, the following anecdote is related, in which Dr. Hammond bore a part.

“Mr. John Crooke, sometime bookseller at St. Paul’s church-yard, at the *Ship*, in London, and since stationer and printer to his most serene majesty in Dublin, told this story following unto Sir James Ware, knight, now deceased.

“In the year 1656, the reverend divine Dr. Henry Hammond, being one day in the next shop to this said John Crooke’s, and there reading the works of St. Ambrose, a red-coat casually came in, and looked over the divine’s shoulder, and there read the Latin as perfect as himself, which caused the doctor to admire that a red-coat should attain to that learning. Then speaking unto him, he demanded how he came to that science? The red-coat replied, ‘By the Holy Spirit.’ The doctor hereupon replied: ‘I will try thee further:’ and so called for a Greek author, which the red-coat not only read, but construed. The doctor to try him further called for a Hebrew bible; and so for several other books, in which this red-coat was very expert. At last the doctor recollecting with himself, called for a Welsh bible, and said, ‘If thou beest inspired, read me this book, and construe it.’ But the red-coat being at last caught, replied, ‘I have given thee satisfaction enough: I will not satisfy thee further; for thou wilt not believe, though an angel came from heaven.’ The doctor smelling out the deceit, caused the apprentice to go for a constable; who being brought to the shop, the doctor told the constable, he had something to say against this red-coat; and bade him bring him before Oliver Crom-

well, then called the lord protector The red-coat being brought to White Hall, and examined, he, after a rustic manner, *thoued* and *theed* Oliver: but being suspected, it was demanded where he quartered. It being found out, at the Devil Tavern, the doctor intreated his chamber might be searched; where they found an old chest filled partly with his wearing apparel, so also with several papers, and seditious popish books; amongst which there being a pair of boots, and papers stuck in one of them, they found a parchment *bull of licence* to this impostor, granted under several names, *to assume what function or calling he pleased*. These being brought before Oliver; for what reasons it is unknown, yet the red-coat escaped; bringing several proofs of what great service he had done: and the greatest affliction which was laid on him, was banishment: and what proceeded further we know not."

It was on this account that Dr. Hammond wrote his tract upon Schism, to oppose the Romanists on the topic, on which they especially dwelt.

In 1655, the dissenter's interdict was published by Oliver Cromwell; so far as it concerned the clergy it was in the following words:—"His highness, by the advice of his council, doth also publish, declare, and order, that as no person, or persons aforesaid, do, from and after the first day of January, 1655, keep in their houses or families, as chaplains, or schoolmasters, for the education of their children, any sequestered or ejected minister, fellow of a college, or schoolmaster: nor permit any of their children to be taught by such, upon pain of being proceeded against, &c. And that no person, who for delinquency or scandal, hath been sequestered or ejected, shall, from and after the first of January aforesaid, preach in any public place, or at any private meeting of any other persons than those of his own family; nor shall administer baptism, or the Lord's supper, or marry any persons, or use the Book of Com-

mon Prayer, or the forms of prayer therein contained, upon pain that every person so offending, in any of the premises, shall be proceeded against as by the said orders is provided and directed."

It was on this occasion that Dr. Hammond published his *Parænesis*, a persuasive and practical tract, as he quaintly says, "penned first in tears, and then in ink." But the churchmen were perhaps more indebted to the extreme cruelty of the declaration given above, than to the tract of Dr. Hammond, for a mitigation of their sufferings. The dissenters had clearly overshot the mark, and the extreme cruelty of their decree prevented it from being very long generally enforced.

In the *Parænesis* he tells us he was led by that "sad conjuncture of affairs, when those whose office it was to speak to the people from God, and to God from the people, were solemnly forbidden all public discharge of these and all other branches of their sacred function," to endeavour to comfort and strengthen the souls of his brethren. "I shall now," he says, "though the unworthiest of all my many brethren, assume this venerable office of being a remembrancer to the people of God, even to all those who have been brought forth unto Christ by our precious dear persecuted mother, the Church of England, and remain still constant to that faith which from her breasts they have sucked, and are not yet scandalized in her."

On the same occasion he humbled himself before God with fasting, for he thought that this dispensation which "cast him out as straw to the dunghill," was a reproach to him for his unprofitableness. Confessing that the provocations were great, he prayed that God would not leave nor forsake "this poor Church;"—"But though Thou feed us with the bread of adversity and water of affliction, yet let not our teachers be removed into a corner, but let our eyes still see our teachers; let not Sion complain that she hath none to lead her by the hand among all the sons that she hath brought up, but

provide her such supports in this her declining condition that she may still have a seed and a remnant left ! ”

In order practically to meet the exigencies of the times, he formed a plan of training young men for the ministry, and of maintaining them at the universities.

As the restoration drew near, Dr. Hammond seems to have anticipated and feared the conduct of the conservative party ; that party which made zeal for the Church a pretext, but which had in fact no other principle than that of obtaining or of keeping whatever they could ; and he began to fear that the sun of prosperity would corrupt the Church which the storms of adversity had purified. He felt that he must be called upon to take a share in the re-establishment of the Church, and contemplated the office with diffidence. The Bishopric of Worcester was intended for him, and he had actually directed his attention to the repairs of the cathedral. But on the 4th of April, 1660, he experienced a severe attack of a painful disease, by which he had been for some years afflicted, and on the 25th of that month he died. His death, like his life, was one of peace, and faith, and joyful resignation to God. When on his death-bed, the news of Lambert's defeat arrived at Westwood, and thus crowned the success of the royal cause, it only awakened feelings of charity in Hammond, as he said with tears in his eyes, “ Poor souls ! I beseech God to forgive them.”

When the office for the sick was said, he desired the officiating clergyman to remember to name a sick friend of his together with himself.

His kindness, sympathy, gentleness, generosity, and universal charity, won for him the affection of all who approached him, and it is only regretted that the brevity of such an article as this prevents us from recording the interesting anecdotes which may be found in Bishop Fell.

He published a great many controversial and practical tracts and sermons, commentaries, &c., in his life-time,

which, with many posthumous pieces, were collected together by his amanuensis, Mr. William Fulman, and published in 4 vols, fol., 1684; and in 1739 Mr. Peck published a collection of his letters.—*Life by Bishop Fell. Life by Hone. Collier's Church History. Carwithen's Church History. Walker's Sufferings of the Clergy.*

HANMER, MEREDITH.

MEREDITH HANMER was born at Porkington, in Shropshire, in 1543. He became chaplain of Corpus Christi College, Oxford, and, on entering into orders, was presented to the vicarage of St. Leonard, Shoreditch. He afterwards obtained the living of Islington, and lastly, went to Dublin, where he was appointed treasurer of the church of Holy Trinity. He died in 1604.

Besides some tracts against the Jesuits, he published, *A Chronography, &c.* London, 1585, fol., which Harris says was added to his translation of *The Ancient Ecclesiastical Histories of the first six hundred years after Christ*, originally written by Eusebius, Socrates, and Evagrius, 1576, fol., reprinted in 1585. With this were printed *The Lives of the Prophets and Apostles, &c.*, by Dorotheus, Bishop of Tyre; the *Ephemeris of the Saints of Ireland*; and the *Chronicle of Ireland*, in two parts, the third part of which was published in 1633, at Dublin, fol. He published also, *A Sermon on the Baptizing of a Turk.*—*Fuller. Wood.*

HANNEKEN, MEMNON.

MEMNON HANNEKEN, a Lutheran theologian, was born at Oldenburg in 1595. He became professor of the oriental languages at Marpurg, and wrote a Hebrew grammar, with other works. He died in 1671.

He was the author of *A Hebrew Grammar*; *Expositio Epistolæ Pauli ad Ephesios*; *An Abridgment of Theology*; *Scutum Catholicæ Veritatis*; *Irenicum Catholico-*

evangelicum; Expositio Epistolæ Pauli ad Romanos; and a variety of treatises in theological controversy.—*Chaufessier. Moreri.*

HARDING, THOMAS.

THOMAS HARDING was born at Comb-Martin, in Devonshire, in 1512, and was educated at Barnstaple, and Winchester, whence he was removed to New College, Oxford, of which he became fellow in 1536. In 1542 he was chosen Hebrew professor of the university by Henry VIII.; but no sooner had Edward VI. ascended the throne, than Harding became a zealous Protestant. He seemed indeed merely to be restrained by prudence from proceeding to great extremes. In the country, zealous Protestants were edified by his instructions. At Oxford, he himself received instruction from Peter Martyr. From St. Mary's pulpit he derided the Trentine fathers, as *illiterate, paltry Papists*, and inveighed against Romish peculiarities. He was domestic chaplain to the Duke of Suffolk, and frequently inculcated the divine truths of Scripture, on the mind of Lady Jane Grey; but, on the accession of Queen Mary, he became a confirmed Papist, and was made chaplain and confessor to Gardiner, Bishop of Winchester. On his apostacy, Lady Jane Grey wrote to him an impassioned letter, in which she says: "I cannot but marvel, and lament thy case, which seemed sometime to be a lively member of Christ, but now *the deformed imp of the devil*; sometime the beautiful temple of God, but now *the filthy kennel of Satan*; sometime the unspotted spouse of Christ, but now the *unshamefaced paramour of Antichrist*; sometime my faithful brother, but now a stranger and an apostate; sometime a stout Christian soldier, but now a cowardly runaway. Yea, when I consider these things, I cannot but speak to thee, and cry out upon thee,—thou seed of Satan, whom the devil hath deceived, the world hath beguiled, the desire of life subverted, and made thee, of a Christian, an infidel!"

In 1554 he proceeded D.D. at Oxford, and was the year after made treasurer of the cathedral of Salisbury, as he had a little before been made prebendary of Winchester. When Elizabeth came to the crown, he could not muster face for a new recantation, and being deprived of his preferment, he fled to Louvaine, and became, says Wood, "the target of Popery," in a warm controversy with Bishop Jewel, against whom, between 1554 and 1567, he wrote seven pieces. Of his conduct on this occasion the following is the account given by Bishop Jewel, in a letter to Bullinger:—"Our fugitives at Louvaine began during the last year to be in violent commotion, and to write with the greatest asperity against us all. Me alone they have attacked by name. And why so? you will say. I know not, unless it be that they know me to be of all men the most averse from strife, and the most unable to resist. Yet, six years since, when I preached at court before the queen's majesty, and was speaking about the antiquity of the popish religion, I remember that I said this among other things, that our enemies, when they accuse our cause of novelty, both wrong us and deceive the people; for that they approved new things as if they were old, and condemned as new things of the greatest antiquity; that their *private masses*, and their *mutilated communions*, and the *natural and real presence* and *transubstantiation*, &c., (in which things the whole of their religion is contained,) have no certain and express testimony either of holy scripture, or ancient councils, or fathers, or any thing that could be called antiquity.

"At all this they were in great indignation: they began to bark in their holes and corners, and to call me an impudent, bold, insolent, and frantic boaster. Four years after one Harding unexpectedly came forward; a man who, not very long since, was a hearer and admirer of Peter Martyr, and a most active preacher of the gospel, but is now a wretched apostate, and one whose character

is well known to our friend Julius. This man would fain refute me out of the Amphilochiuses, Abdiases, Hippolytuses, Clements, Victors, supposititious Athanasiuses, Leontiuses, Cletuses, Anacletuses, the decretal epistles, dreams, and fables. I replied to him last year, as well as I could. But, gracious heaven, what a life is this! Oh that strife might perish from among gods and men! I had scarce finished my work, when there suddenly flies abroad a *Confutation of my Apology*; an immense and elaborate work, and filled with abuse, contumely, falsehoods and flatteries. Here I am again pelted at. What would you have? He must be answered. You thus perceive, reverend father, that we are far from idle, myself more especially, whose lot it is, I know not by what fatality, to be always battling with these monsters. May the Lord give me strength and courage, and beat down Satan under our feet! I have thought it right to acquaint you at length with these things, that should my letters in future arrive less frequently than either you expect or I wish, you may ascribe it to any thing rather than forgetfulness or ingratitude."

For a fuller account of this controversy, the reader is referred to the *Life of Jewell*.

He died in 1572. Humphrey, in his *Life of Jewel*, comparing him with his adversary, says, "in multis pares sunt, et ambo doctrinæ et eloquentiæ gloriâ præcellentes."—*Le Bas. Wood. Dod. Strype. Zurich Letters.*

HARE, FRANCIS.

FRANCIS HARE was born in London, and educated at Eton, whence he was elected to King's College, Cambridge, where he obtained a fellowship. One of his pupils was the Marquis of Blandford, son of the Duke of Marlborough, who made him chaplain-general to the army. In 1708 he took his doctor's degree, and was preferred to the deanery of Worcester, which he exchanged

in 1726 for that of St. Paul's. The next year he was made Bishop of St. Asaph; from whence, in 1731, he was translated to Chichester. He was dismissed from being chaplain to George I. in 1718, along with Drs. Sherlock and Moss. About the latter end of Queen Anne's reign he published a pamphlet, entitled, *The Difficulties and Discouragements which attend the Study of the Scriptures, in the way of private Judgment*; this was thought to have such a direct tendency to promote scepticism, that the Convocation passed a severe censure on it. He published many pieces against Bishop Hoadly, in the Bangorian controversy; and also other learned works, which were collected after his death, and published in 4 vols, 8vo. He likewise published *The Book of Psalms, in the Hebrew, put into the original poetical metre, 4to*; in this he pretends to have discovered the Hebrew metre, which was supposed to be irretrievably lost. But his hypothesis has been confuted by several learned men, particularly by Dr. Lowth, in his *Metricæ Hareanæ brevis Confutatio*, annexed to his lectures, *De Sacrà Poesi Hebræorum*. He was yet more unfortunate in his edition of Terence, which sunk under the reputation of that of Bentley, of whom he was once the warm admirer, and who dedicated to him his *Remarks on the Essay on Freethinking*, in 1713. As soon as the first part of these was published, Hare formally thanked Bentley for them, in *The Clergyman's Thanks to Phileleutherus*, a letter printed in the same year, but, in consequence of the rupture between them, not inserted in the collection of Hare's works. He died in 1740.—*Gen. Biog. Dict.*

HARMER, THOMAS.

THOMAS HARMER, a dissenting minister, was born at Norwich in 1715. He was educated under Mr. Eames, in London, and on completing his studies, settled with a small congregation at Wattesfield, in Suffolk. In 1764

he published "Observations on Divers Passages of Scripture, illustrated by the accounts of Travellers in the East." The favourable reception which this work met with, induced the author to go on with it, till he had published four volumes. He also wrote, "Outlines of a Commentary on Solomon's Song;" "An Account of the Jewish Doctrine of the Resurrection of the Dead," &c. Mr. Harmer died suddenly in 1788.—*Gent. Mag.*

HARPSFELD, JOHN.

There is not any thing of historical interest in the history of John and Nicholas Harpsfeld, which does not occur in the lives of Gardiner and Bonner, Crammer, Pole, and others, their contemporaries; the notices of them need therefore be but short, and such as are supplied from ordinary sources. John Harpsfeld, was born in London, and educated at Winchester School, whence he was elected to New College, Oxford, of which he was admitted fellow in 1534. He became chaplain to Bonner, whose persecuting spirit he imbibed. In 1554 he was collated to the church of St. Martin, Ludgate, which he resigned on being presented to the living of Layndon, in Essex, in 1558. A few months before the death of Mary he was preferred to the deanery of Norwich; but was deprived of it in 1560, and committed to the Fleet prison; but he was set at liberty on giving security for his peaceable behaviour. He died in 1578. His published works are, *Concio ad Clerum*; *Homilies*; of Bonner's *Homilies*, nine were written by Harpsfeld; *Disputations and Epistles*, in Foxe's *Acts and Monuments*; *Supputatio Temporum a Diluvio ad A.D. 1559*, London, 1560.—*Chalmers*.

HARPSFELD, NICHOLAS.

NICHOLAS HARPSFELD, brother of the preceding, was born in London, and educated at Winchester School,

and he too, with his brother, was elected to New College, Oxford, of which he was admitted a fellow in 1536. In 1543 he took the degree of bachelor of laws; the year following he was chosen principal of Whitehall; and in 1546 he was appointed regius professor of Greek. He was the first who read this lecture before it was fully established by Henry VIII., and Leland characterises him as “Atticæ linguæ interpres facilis, disertus, aptus.” In 1554 he was made archdeacon of Canterbury, prebendary of St. Paul’s, and also admitted to the living of Layndon, which in 1558 he resigned to his brother. In that year he acted as a prolocutor for the province of Canterbury in convocation; and after Queen Elizabeth came to the throne, he was, as well as his brother, one of the seven popish disputants; but his zeal for popery led to the forfeiture of all his preferments. He was for some years at least under the mild custody of Archbishop Parker, who afforded him every help in compiling his ecclesiastical history. He died in 1583. He wrote, *Dialogi sex contra summi Pontificatus, monasticæ Vitæ, sanctorum Sacrorum Imaginum, Oppugnatores et Pseudomartyres*; *Historia Anglicana Ecclesiastica*, Douay, 1622; the original MS. in the Cotton library differs in some passages from the printed book; it is a learned and laborious performance, according to Wood; *Historia Hæresis Wickleffianæ*; *Chronicon a Diluvio Noe ad annum 1559*; and, *A Treatise concerning Marriage*, occasioned by King Henry VIII.’s divorce, a MS. in the library of New College.—*Chalmers*.

HARRIS, JOHN.

JOHN HARRIS, was born about 1667, and educated at St. John’s College, Cambridge. Having taken orders, he was first instituted into the rectory of Barming, which he resigned for St. Mildred, Bread Street, London; he had also the perpetual curacy of Stroud, near Rochester, in Kent, and he was prebendary of Rochester

Cathedral. He was also fellow, secretary, and vice-president of the Royal Society. In 1698 he preached the course of Boyle's lectures, and in the next year he took the degree of D.D. He published, besides several single sermons, a variety of works in general literature; and died at Norton Court, an absolute pauper, being buried at the expense of a friend.—*Nichols's Bowyer. Rees.*

HARRIS, ROBERT.

ROBERT HARRIS was born at Broad Campden, in Gloucestershire, in 1578, and educated at the free-school of Chipping Campden, at Worcester, and at Magdalen Hall, Oxford. He afterwards took orders, and obtained the living of Hanwell, near Banbury, in Oxfordshire, where he was extremely useful in confirming the people's minds, then much unsettled, in the reformed religion. On the commencement of the civil war he removed to London, and became a member of the assembly of divines, but appears to have taken no active part in their proceedings. He officiated at the church of St. Botolph, Bishopsgate Street, until the ruling powers ordered him to Oxford, as one of the reforming visitors, and there, during the visitation of the Earl of Pembroke, the chancellor of the university, he was admitted D.D., and was appointed president of Trinity College, which office he retained until his death, which took place in 1658. His works were published at different times. The Way to True Happiness, in twenty-four Sermons on the Beatitudes, and A Treatise on the New Covenant, were printed in London in 1632. These and other writings were published in one small volume, folio, in 1654.—*Reid.*

HARSNET, SAMUEL.

SAMUEL HARSNET was born at Colchester, in 1561, and educated as a lizar, at King's College, Cambridge. He

afterwards became a fellow of Pembroke Hall. He took his B.A. degree in 1580, and his M.A. in 1584. From this time he gave himself to the study of divinity, and gave proof of his proficiency and of his boldness, in a sermon he preached at St. Paul's Cross, in 1584. The Calvinistic heresies had gained that influence at this time over our clergy, which Romanism possessed until the reign of Henry VIII. Neither Romanism nor Calvinism were of our Church, but the advocates of these errors respectively assumed at one time, that our Church was in essence, and not by accident, Romish; and at another time, that it was Calvinistic. To oppose a doctrine of John Calvin, however contrary it might be to Scripture or the Church, was dangerous; yet this, young Harsnet did.

We cannot learn with any certainty, whether this sermon was published the same year, or soon after it was preached; or whether it first appeared in print in 1658, at the end of three of Dr. Stewart's sermons. The text is Ezek. xxxiii. 11, and the design of this excellent discourse, is to shew the unreasonableness and absurdity of the cruel doctrine of unconditionate predestination; as appears by the following extracts, with which we shall favour the reader, the book being now grown very scarce:

"There is a conceit in the world," says he, "that God should design many thousands of souls to hell before they were, not in eye to their faults, but to His own absolute will and power, and to get Him glory in their damnation. This opinion is grown huge and monstrous, (like a Goliath) and men do shake and tremble at it; yet never a man reached to David's sling to cast it down. In the name of the Lord of Hosts, we will encounter it: for it hath reviled, not the host of the living God, but the Lord of hosts. 1. It is directly opposite to this text of Holy Scripture, and so turns the truth of God into a lie. For whereas God in this text doth say and swear, that he doth not delight in the death of man; this opinion saith, that not one or two, but millions of men

should fry in hell ; and that He made them for no other purpose than to be the children of death and hell ; and that, for no other cause but His mere pleasure's sake, and so says, that God did not only say, but swear to a lie ; for the oath should have run thus : *As I live* (saith the Lord) *I do delight in the death of man.* 2. It doth (not by consequence, but) directly make God the author of sin. For, if God, without eye to sin, did design men to hell, then did He say and set down, that he should sin : for without sin he cannot come to hell. And indeed, doth not this opinion say, that the Almighty God, in the eye of His counsel, did not only see, but say, that Adam should fall, and so order and decree, and set down his fall, that it was no more possible for him not to fall, than it was possible for him not to eat ? and of that which God doth order, set down, and decree, (I trust) He is the author. 3. It takes away from Adam (in his state of innocency) all freedom of will, and liberty not to sin. For had he had freedom to have altered God's designment, Adam's liberty had been above the designment of God. And here I remember a little witty solution is made ; that is, if we respect Adam's will he had power to sin, or not to sin ; but if God's decree, he could not but sin. This is a silly solution : and indeed, it is as much, as if you should take a sound strong man (that hath power to walk and to lie still) and bind him hand and foot, (as they do in bedlam) and lay him down ; and then bid him rise up and walk, or else you will stir him up with a whip ; and he tell you that there be chains upon him, so that he is not able to stir ; and you tell him again, that that is no excuse, for if he look upon his health, his strength, his legs, he hath power to walk or to lie still ; but if upon his chains, indeed, in that respect he is not able to walk : I trust, ~~he~~ that should whip that man for not walking, were well worthy to be whipped himself. And therefore, if God set it down for a decree, that Adam should fall, Adam had no more liberty not

to fall, than the man in the chains had liberty to walk.

4. As God doth abhor a heart and a heart, and His soul detesteth a double-minded man; so Himself cannot have a mind and a mind, a face (like Janus) to look two ways. Yet, this opinion maketh in God two wills, the one flat opposite to the other: an hidden will, by which He appointed, and willed that Adam should sin; and an open will, by which he forbad him to sin. His open will said to Adam in paradise, Adam, *thou shalt not eat of the tree of good and evil*: His hidden will said, *Thou shalt eat*; nay more, I Myself cannot keep thee from eating, for My decree from eternity is passed; thou shalt eat, that thou mayest drown all thy posterity in sin, and that I may drench them (as I have designed) in the bottomless pit of hell. . . . 8. The poets had a device of their old god Saturn, that he eat up his children as soon as they were born, for fear lest some of them should dispossess him of heaven. Pharaoh, king of Egypt, had (almost) the same plea; for he made away all the young Hebrew males, lest they should multiply too fast: Herod, for fear our Saviour Christ should supplant him in his kingdom, caused all the young children in Galilee to be slain: those had all some colour for their barbarous cruelty. But, if any of those had made a law, designing young children to torments before they had been born; and for no other cause and purpose, but his own absolute will, the heavens in course would have called for revenge. It is the law of nations, *No man innocent shall be condemned*; of reason, not to hate where we are not hurt; of nature, to like and love our own brood. *Θέογενῆς ἔσμεν* (saith the Holy Ghost,) we are God's kindred; He cannot hate us when we are innocent, when we are nothing, when we are not. Now, touching God's glory, which is to us all as dear as our life, this opinion hath told us a very inglorious and shameful tale; for it saith, the Almighty God would have many souls go to hell, and that to come thither they must sin, that so He may have just

cause to condemn them. Who doth not smile at the Grecians' conceit, that gave their god a glorious title for killing of flies? God's glory in punishing ariseth from His justice in revenging of sin: and for that it tells (as I said) a very sad and unpleasant tale: for who could digest it, to hear a prince say after this manner? 'I will beget me a son that I may kill him, that I may so get me a name: and that I may have some colour to kill him, I will beget him without both his feet; and when he is grown up, having no feet, I will command him to walk on pain of death: and when he breaketh my commandment, I will put him to death.' O beloved, these glorious fancies, imaginations, and shews, are far from the nature of our gracious, merciful, and glorious God."

In 1592 he was made proctor of the university; in 1595, vicar of Chigwell, in Essex; in 1602, archdeacon of Essex; which preferments he resigned in 1604, on being presented to the rectory of Shenfield, in Essex, and of St. Margaret's, New Fish Street, London. In 1605 he became master of Pembroke College, and D.D., having before that resigned Shenfield, and become vicar of Stisted, which he held in commendam with the see of Chichester, to which he was consecrated in 1609, being translated to Norwich in 1619. While he was Bishop of Norwich, the dissenters prevailing in the house of commons, he was accused before the last parliament of King James the First, of several misdemeanours. The account of this transaction is in spirit so similar to what might occur at the present time, that the reader is presented with it as given in the parliamentary History of England.

"May 8, 1624. The commons desired a conference with the lords, touching some accusation against the Lord Bishop of Norwich, unto which his lordship has not yet been heard. The 14th of the same month, the bishops besought the lords to remember the abovesaid message from the commons and to appoint a time for

hearing his accusation. The 19th. after a conference with the commons, the Archbishop of Canterbury reported the charge against the bishop, exhibited by the citizens of Norwich ; which consisted of these six articles. 1. That he inhibited or disheartened preachers on the Sabbath-day in the forenoon. 2. That images were set up in the churches, and one of the Holy Ghost fluttering over the font ; that a marble tomb was pulled down, and images set up in its room, and the bishop blessed them that did it. 3. That he punished those that prayed not towards the east. 4. That he punished a minister for catechising his family, and singing of psalms. 5. That he used extortion many ways. 6. That he did not enter institutions, to the prejudice of patrons.—The bishop answered these articles distinctly, after having made the following previous observations. He protested he was no way guilty of the first act of his accusation ; if he were, then he was unworthy to bear the name of a clergyman. He shewed the unworthiness of such as should dishearten preachers from preaching the word of God. That whilst he was vicar and parson, he preached every Sabbath in the morning, and catechized in the afternoon ; and that he continued the like preaching whilst he was Bishop of Chichester : that in Norwich he never missed the public place, and ever preached there against Popery. As touching preaching and non-residence, he had been reckoned more than half a Puritan ; he left the Archbishop of Canterbury's service that he might go to his cure. He wondered why he should be thought a Papist ; he thought it might be owing to his disputations, and his sermons at Paul's Cross, on Predestination negative, unadvisedly preached by him, for which he was checked by Archbishop Whitgift, and commanded to preach no more of it ; and he never did, though Dr. Abbot, late Bishop of Sarum, hath since declared in print that which he then preached to be no Popery. That Popery is a fire that will never be quiet ; he hath preached a thousand

sermons, and nothing of Popery can be imputed to him out of any of them. That there were divers obstacles to keep him from Popery: four of which he mentions; namely, the usurpation of the pope of Rome; their religion dyed in blood; their juggling and feigned miracles, of which he wrote a book against them; and their equivocations. He concluded, with acknowledging the Church of England to come nearest to the primitive; and that we fetch not our reformation from Wickliff, Huss, and Luther, of later times, but from the first 400 years next after Christ.

Then he proceeds to answer the several articles of his accusation. As to the first, he confessed, that six or seven of the abler sort of ministers in Norwich used to expound, in their own churches, before the sermon began in the cathedral church; and many resorted from other places to these expositions, and in the afternoon to their sermons. The preachers themselves found fault with this, being willing to be rid of the pains, for they were to preach in the afternoon and on the week days, and shewed him many disorders therein; as the cutting off part of the prayers, or beginning them too early; and they besought his lordship to remedy it, because they, being stipendiary men, were loathe to do it, for fear, belike, to lose their stipends: whereupon he sent for them by an officer, and willed them to omit these expositions in the forenoon; and yet he had since taken order for the erecting of three sermons in the most remote part of the city from the cathedral church; and he had also erected many lectures in several places of the country. 2. As touching the images in a church: what was done, was done without his knowledge; it was meant by St. Peter's church. He never saw that church until one evening as he came by: when going in, and perceiving the parishioners had bestowed very great cost, and not seeing or knowing of any image at all set up there, he said, 'God's blessing on their hearts that had

bestowed such cost on God's house.' 3. As touching prayers to the east: he never enjoined it, nor heard of it until now. 4. The minister he punished, with doing of penance, was sent to him by the justices of the peace, and had formerly been convicted of simony and conventicling, and of infecting the parish with strange opinions. 5. His lordship absolutely denied that he imposed any fees, and affirmed that he had not any of those fees which were complained of; only the fees for institution, which he took as his predecessors did. 6. His lordship affirmed, that he had registered all the institutions.—Upon the whole therefore, the sum of these accusations was no other, than the common clamours of the Puritans of those times.

The attempts of the dissenters and *quasi* dissenters in the Church did not injure the character of Dr. Harsnet in high quarters, as in 1628 he was translated to the Archbishopric of York. He died in May, 1631. There is a curious account, illustrative of Puritanism, in which he was engaged with one John Darrell, which is here appended. Strype says: "When the open practices of the Puritans for settling the new discipline would not prevail, there was a more secret method made use of by some of their ministers, of doing something that looked little less than miraculous; namely, the casting out devils from persons pretending to be possessed by them; that so the amazed multitude, having a great veneration for these exorcisers of devils by the power of their prayers and fastings, might the more readily and awfully submit to their opinions and ways. (Which likewise was a practice borrowed from the Papists, to make their priests revered, and to confirm the laity in their superstitions.)" One of them was John Darrell, B.A., who, about the year 1586, at the age of three or four and twenty, before he was a minister, did take upon him to cast out first *one* devil, and afterwards (upon a pretended repossession) *eight* devils, out of a maid near seventeen years old in

Derbyshire, named Katherine Wright. The history of this feat he himself wrote, and gave a copy of it to the Lady Bowes. From that time until the 28th of March, 1596, the said Mr. Darrell (now become one of the ministers at Nottingham) was out of work; notwithstanding he omitted few occasions to intimate what he had done about Katherine Wright: besides the printing of his book. But in the year 1596, his glory enlarged itself, when it was pretended that he cast a devil out of one Thomas Darling, a boy in Burton, aged about fourteen years; of which an account was published by one Mr. Denison, after it had been seen and allowed by Mr. Darrell and Mr. Hildersham. Upon the fame of this mighty exploit, Darrell was sent for into Lancashire, by one Mr. Starkie; and on the 17th of March, 1596-7, he dispossessed, in the said Mr. Starkie's house, seven persons at one clap: viz. John Starkie, Anne Starkie, Margaret Hardman, Elianor Hardman, Ellen Holland, Margaret Byrom, and Jane Ashton: [which last falling into the hands of certain seminary priests, was carried by them up and down the country, and by her cunning counterfeiting of fits, got her craft-masters no small gain and credit.] Those nine persons above mentioned cost Mr. Darrell but little trouble; for he dispatched them in two or three days. But one William Somers of Nottingham, supposed to be possessed, and whom he took in hand Nov. 1597, stuck in his fingers almost five months: however, he conquered the devil at last. But Somers, after having counterfeited himself to be possessed, dispossessed, and repossessed, and held on that course successively, for the space of about three months; he did at last, being got out of Mr. Darrell's hands, confess and avow, that all he had done that while was but dissembled, and as he had been trained and instructed by Mr. Darrell: shewing to the mayor and aldermen of Nottingham, how he had acted all his former fits. Whereupon Darrell, being called before the

High Commission Court at Lambeth, was condemned for a counterfeit : and he, with George More a minister and his confederate, deposed from the ministry, and both committed close prisoners.—To expose the wicked and senseless imposture, our learned author Mr. Harsnet, who was then chaplain to Bishop Bancroft, published, “A Discovery of the fraudulent practices of John Darrell, Bachelor of Arts, in his proceedings concerning the pretended possession and dispossession of William Somers, at Nottingham ; of Thomas Darling the boy of Burton at Caldwell ; and of Katherine Wright of Mansfield and Whittington : and of his dealings with one Mary Couper at Nottingham, detecting in some sort the deceitful trade in these latter days of casting out devils.” Lond. 1599. 4to. A passionate answer to which was published by Mr. Darrell, under this title, “A Detection of that sinful, shameful, lying, and ridiculous discourse, of Samuel Harsnet, entitled, A Discovery of the fraudulent Practices of John Darrell. Wherein is manifestly and apparently shewed in the eyes of the world, not only the unlikelihood, but the flat impossibility of the pretended counterfeiting of William Somers, Thomas Darling, Katherine Wright, and Mary Couper, together with the other seven in Lancashire, and the supposed teaching of them by the said John Darrell.” 4to. 1600. The same year, Mr. Darrell published also, “A true Narration of the strange and grievous Vexation by the Devil, of seven persons in Lancashire, and William Somers of Nottingham. Wherein the doctrine of Possession and Dispossession of Demoniacs out of the word of God is particularly applied unto Somers, and the rest of the persons controverted ; together with the use we are to make of these works of God. By John Darrell, Minister of the word of God.” 4to. Both were visibly printed abroad.—During his imprisonment, he published likewise, “An Apology or Defence of the possession of William Somers, &c. Wherein this work of God is

cleared from the evil name of counterfeiting. And thereupon also it is shewn, that in these days men may be possessed with devils: and that being so by prayer and fasting the unclean spirit may be cast out." His confederate George More seconded him, in, "A true Discourse concerning the certain possession and dispossession of seven persons in one family in Lancashire, which also may serve as part of an answer to a feigned and false Discovery which speaketh very much evil, as well of this, as of the rest of those great and mighty works of God, which be of the like excellent nature." 1600. 8vo.

—Mr. D. Neal, in whose eyes a Puritan is always innocent, has endeavoured to defend, at least to palliate, these extraordinary proceedings, by saying, "One would think here was a plot of some cunning, designing men, to conjure the people into the belief of the discipline; but all vanishes in the peculiar principles of a weak and (as Mr. Strype confesses) honest man, whose name was Darrell, &c." Mr. Strype's words are, "This weak but honest man (shall I call him?)"—Which is doubting not confessing. Had Mr. Neal given himself the trouble to peruse Darrell's writings, he would have found, that he was not the one and only man concerned in this affair. For there were no less than sixteen preachers, (as wise as himself) after an exercise at Ashby-de-la-Zouch, that advised and pressed him to go to Mr. Starchy's, when he was sent for. Several ministers also were concerned in the dispossessing of Somers. Consult, moreover, Mr. George More's Discourse.—The affair of the Surrey Demoniac in the last century, may be called the second part of Mr. Darrell's pranks. 2. Besides the Discovery of Darrell's fraudulent practices, Dr. Harsnet wrote, "A Declaration of egregious Popish Impostures, to withdraw the hearts of her Majesty's Subjects from their Allegiance, &c., under a pretence of casting out Devils, practised by Edmonds, alias Weston, a Jesuit."—Lond. 1603. 4to.—*Collier. Strype. Biog. Brit.*

HARTMAN, JOHN ADOLPHUS.

JOHN ADOLPHUS HARTMAN, a German theologian, was born at Munster, in 1680. He was brought up under the Jesuits, but afterwards, in 1715, he turned Protestant, and became professor of history and rhetoric at Marburg, where he died in 1744. His works are—1. *Historia Hassiaca*, 3 vols. 2. *Vitæ Pontificum Romanorum*. 3. *Præcepta eloquentiæ rationalis*. 4. *Academical Discourses*.—*Moreri*.

HARWOOD, EDWARD.

EDWARD HARWOOD, a dissenting minister, was born in 1729, in Lancashire. In 1754 he became master of a school at Congleton, in Cheshire, from whence he removed, in 1765, to Bristol, where he was ordained over a presbyterian congregation. In 1768 he obtained his degree of D.D. from Edinburgh, through the interest of Dr. Chandler, whose daughter he married. His character, however, was so immoral, that his congregation dismissed him; on which he came to London, where he supported himself by teaching the classics, and correcting the press. He died in 1794. His principal works are—1. *A View of the various editions of the Greek and Roman Classics*, 12mo. 2. *An Introduction to the New Testament*, 2 vols, 8vo. 3. *An Edition of the Greek Testament*, 2 vols, 8vo. 4. *A translation of the New Testament into polite English; or, in other words, a burlesque of the Sacred Scriptures*.—*Europ. Mag.*

HATFIELD, THOMAS.

Of the birth and education of this prelate we know

nothing; he appears first in history as the secretary of Edward III. The following account is given by Godwin, of the mode of his appointment to the see of Durham, which certainly does not speak favourably of the condition of the Church of England in the middle ages:—"The pope had now many years taken unto himself the authority of bestowing all bishoprics: which the king and nobility of this realm being much agrieved with all, made divers laws and statutes to restore churches and convents to the liberty of their ancient elections. When the king therefore had laboured awhile in this matter, he being desirous of preferring this Hatfield, his secretary, unto Durham, (a man that he knew the pope might justly except against; and peradventure doubting the convent would not choose him,) was content to request the pope to give it unto him, and thereby opened a passage unto him, whereby he entered into possession again of his wonted usurpation. The pope, glad of this opportunity, without any regard or examination of his worthiness, by and by accepted of him. And when some of the cardinals took exceptions against him, saying, that he was not only a mere layman, but a fellow of light behaviour, and no way fit for that place; he answered, that if the king of England had requested him for an ass, at that time he would not have denied him."

He was perhaps more of a statesman than an ecclesiastic, but his subsequent career was honourable, and as a prelate, he was munificent. He was consecrated Bishop of Durham, on the 10th of July, 1345. In the following year, David, king of Scotland, at the head of 50,000 men, invaded England, and encamped in Bear Park, near Stanhope, in the county of Durham. To repel these invaders, a great number of the northern noblemen armed all their vassals, and came to join the king, who was then at Durham; from thence they marched against the Scots in four separate bodies, the

first of which was commanded by Lord Percy and Bishop Hatfield. The Scots were defeated, and their king was taken prisoner. In 1354 the Bishop of Durham, and Lords Percy and Ralph Nevill were appointed commissioners to treat with the Scots for the ransom of their captive monarch. Bishop Hatfield was the founder of Trinity College, Oxford, which was at first called Durham College, and was originally intended for such monks of Durham as should choose to study there. He also built a palace in the Strand, in London, and called it Durham House, and by his will bequeathed it for ever to his successors in the bishopric. This palace continued in the possession of the bishops till the Reformation, when it was, in the fifth of Edward VI. demised to the king's sister, the princess Elizabeth. The site of it is now occupied by the Adelphi. Bishop Hatfield was also the principal benefactor, if not the founder, of the friary of Northallerton, in Yorkshire, for Carmelites, or White Friars. He died at his manor of Alford, or Alford, near London, in 1381, and was buried in Durham cathedral.—*Godwin. Hutchinson.*

HEARNE, THOMAS.

THOMAS HEARNE was born in 1680, at White Waltham, in Berkshire, where his father was parish clerk. As he displayed early proofs of genius and application, he was noticed by Mr. Cherry, of Shottesbrooke, and by the advice of the learned Dodwell, then resident there, he was taken into his patron's family, and treated as one of his own sons. After a good education at the free school of Bray, he entered at Edmund Hall, Oxford, under Dr. Mill, the editor of the Greek Testament, and soon distinguished himself as an accurate collator of MSS., in which capacity he was employed by Mill and Grabe. In 1699 some of his friends wished to send

him as missionary to Maryland, but he preferred the learned retirement of Oxford, and the valuable stores of the Bodleian library, to difficulties and fame abroad; and after being for some years one of the librarians of that collection, he was appointed, in 1715, architypographus of the university, and esquire beadle of civil law. These offices, however, he soon after resigned, as he refused to take the oaths to George I.; and though preferment was offered to him, he declined it from the same delicate scruples of conscience.

He died in 1735, and as Mr. Lathbury justly observes: "His case may be cited as an instance of the difficulties, in which many good men were placed by the oaths. Though he would not have assisted in restoring the Pretender, yet he could not swear allegiance to the reigning sovereign. On this account he declined the chaplaincy of Corpus Christi College, with some other important posts. At one time, however, he had entertained different views: and these had been expressed in a manuscript, which had been sent to Cherry, at whose death it came into the possession of parties, who were anxious to damage the author's reputation. Cherry's papers were left by will to the Bodleian library: and Hearne asserted his claim to this paper on the ground, that it had not been given to his friend. The curators pleaded the will, though, on examination, it was found that the MS. was not specified. The truth is, his enemies were resolved on publishing the paper, though Hearne had expressed his disavowal of the views of his earlier years. In the year 1731 it was actually published with a preface, in which sneering allusions were made to the author's change of views. 'His reasons for compliance (how weak soever in the eyes of a different persuasion) were doubtless good in his own: and if he has discovered better now for refusing the oath, than he before gave for the taking it, 'tis an argument, I think, of his constant inquiry after truth, and of his discharging his

conscience as he improves in knowledge.' The publication did him no harm; but only exhibited the bitterness of his enemies. The publisher of the work expressly declares that it was left to the Bodleian by will, though it was not mentioned, and it is questionable whether Mr. Cherry had any such power to dispose of it, and certainly he would not have exposed his friend, by placing such a document within the reach of his detractors. 'Why Mr. Cherry,' says the writer, 'should suffer this letter to be placed in a public library (where he knew every thing was to be seen) had he not apprehended it to be for Mr. Hearne's credit, I cannot conceive.' The writer knew that Mr. Cherry did not intend to leave that particular paper to the public library: and, therefore, alluding to this fact, which he speaks of as a rumour, he expresses himself satisfied with the register of benefactors, in which the bequest is recorded. Not content with attempting to injure him while living, his enemies traduced his memory after death, giving out that he had died a Roman Catholic. Hearne was singular in his habits, and in his religious opinions; but the rumour of his being reconciled to the Church of Rome, in his dying moments, was destitute of any foundation whatever."—*Huddesford. Lathbury.*

HEATH, NICHOLAS.

NICHOLAS HEATH was born in the city of London, in the reign of Henry VIII., and educated at St. Anthony's School, which seems at that time to have been highly esteemed. From thence he went first to Oxford, and afterwards to Clare Hall, Cambridge. He was supported at the university by Anne Boleyn, Lord Wiltshire, and Lord Rochfort. As the writer is not aware of any life of this prelate, he has not been able to ascertain the exact dates of his appointments, but we find him soon

after his ordination, Archdeacon of Stafford. At this time there was, as is well known, a large party in our Church desirous of carrying on in it the work of reformation. That the whole Western Church needed a reform, was all but universally admitted; it was admitted afterwards by the fact, that the council of Trent was called to reform abuses. But there was a large conservative party in the Church of England, which, though yielding to circumstances, and renouncing the supremacy of the pope, had a dread of reform, lest, having once commenced, the changes should become organic, and an ecclesiastical revolution ensue. To this party, however, Heath, in his younger days, did not belong; he was a reformer. And as such, he was in 1535 sent with Fox, Bishop of Hereford, on the embassy to the Protestant princes at Smalcald. The object of this embassy was important; it was to confer with the princes on the feasibility of a Protestant league. By the Germans the following propositions were made to the king:—

1. That the king would approve the Augustan Confession.
2. That he should defend it in a free council.
3. That neither part should admit summons for a council without the other's consent.
4. That they should protest against the pope, if he should proceed otherwise.
5. That the king should join unto their doctrine and league, and accept the title of *patron* and *defender* of it.
6. That the opinion of the pope's primacy should be forever rejected.
7. That in case of invasion of either party, neither should yield aid to the invaders.
8. That the king should pay an 100,000 crowns towards the defence of the league. And if the war be long, 200,000. The remainder to be restored, when the war was ended.
9. That when the king had declared his mind, they should send an embassy of learned men to him.

The Bishop of Winchester was now the king's ambassador in France. To him, being a privy counsellor, (I suppose,) the secretary wrote for his opinion of these

articles. To which he wrote an answer, utterly disapproving them, with very plausible arguments : as, “ That hereby the king would be bound to the Church of Germany, and might not do according as God’s word should direct, without their allowance. That as the king was the head of the Church of England by the authority of Scripture, so by the same authority the emperor was head of the Church of Germany : and that therefore the German princes, who were subject to the emperor, could not consent to any agreement with the king without his consent. And if they should do it without him, it would derogate the king’s cause of supremacy. That their promise to the king could not be sure, nor be relied on, they being in subjection to the emperor. That the word *association*, which the princes used, sounded not well, and to the disparagement of the king, who should rather be called the principal and head of the league, and the rest adherents or dependents. That whatsoever the king stipulated to them, they were not able to make a reciproque. That whereas they spake of sending their ambassadors hither about the controversies of religion, this looked contemptibly towards us, as though they were to teach and instruct us ; not to sue to us, not to learn of us, but to direct our Church in its ceremonies.”

By the answer the king returned to the German princes, it appeared Winchester’s counsel aforesaid weighed but little with him. For about the month of January he sent his resolution to their petitions : which was expressed in very fair and amicable words, viz. “ that he acknowledged the goodness of God in giving them such steadfastness. That their wondrous virtues ravished and drew his mind to love them. Insomuch that he would never pass any occasion of doing what might conduce to their godly proceedings. That though there were some things in their articles, that he would not easily grant to any prince, though never so great ; yet for his affection towards them, thinking they meant

nothing but the reformation of the Church, he condescended to. That he desired only the third and ninth articles to be more amply declared, viz. that, without mutual consents, neither part should agree to the Roman bishop's indiction of a council: and that if either part should be invaded, the other part should not assist the invaders. That he would contribute, according to their desire, for the defence of the league. That whereas the princes mentioned sending their ambassadors, the King gave way thereunto, and prayed that they would send them fully instructed, and with sufficient power and authority, and that they should have reasonable and friendly answers. That he was willing to accept the honour they would do him, to entitle him *the Defender* of their religion, for the glory of the gospel, and being desirous to do them pleasure. And because he much desired his bishops and learned men should agree with theirs, he required that some of their excellent and learned men might be sent hither with their orators, to confer and treat together, for the mitigating of some points in their confession and apology. Lastly, he desired of them, that in case his kingdom were invaded, they would furnish him with five hundred horsemen, or ten ships of war, to serve him for four months. And that they should retain at the king's cost a certain number of horse and foot: the horse not passing two thousand, and the foot not passing five thousand. Or, instead of the foot, twelve ships in good order finished. And that the king might hire and retain them as long as he should please. And lastly, that they would in all councils and places defend Dr. Martin [Luther,] Justus Jonas, Cruciger, Pomeran, Melancthon, in the cause of the king's marriage." I suppose, in a free deliberation and declaration of their minds upon it.

Of the members of the English embassy, we have Melancthon's opinion in a letter to Camerarius, in which he speaks of Archdeacon Heath as having a savour

of religion and learning, not possessed by the others. "Nicholas Heath, the archdeacon, alone excels in humanity and learning among our guests. As for the rest of them they have no relish of our philosophy and sweetness. Therefore, I shun as much as I can converse with them." Nevertheless, observes Strype, they were received with all honour, and much deference was shewn them. In 1539 Heath was consecrated to the see of Rochester, and afterwards became almoner to the king and Bishop of Worcester, being made a privy counsellor in 1543. He was one of the persons concerned in the *Institution of a Christian Man*, and he sat in the convocation which investigated the validity of King Henry's marriage with Anne of Cleves; and seems to have acted with the reforming party during the whole of Henry's reign. But he took alarm when in the reign of young King Edward, the reformers seemed to be prepared to go all lengths, when the reforming courtiers were laying their hands on the property of the Church, and too many of the reforming clergy were beginning to overthrow all our ecclesiastical institutions, and as to doctrine, were listening to the advice of foreigners. A wiser man than Heath would perhaps have remained with his party, and have endeavoured by his influence to prevent their going into extremes, but he evidently took the alarm, and henceforth allied himself to that which was at that time the conservative party in our Church, the Romanists. As we should say in these days, and applying his principles to politics, he left the whigs when he feared that they were becoming radicals, and like many honest but not strong minds, he was anxious to retrace his steps, and henceforth to contend against all reformation. The first intimation publicly given of his secession from Archbishop Cranmer's party, was in the year 1549. The occasion was not a good one, but he met with hard measure, and we are to bear in mind, that the reformers were now in power, that he had hitherto been in their

favour, and that therefore he could have had no worldly interests to serve. If he had wished for other preferment, the reformers had the disposal of it; if he desired to enrich his family, he might, like Archbishop Cranmer, have obtained a grant of Church lands.

In the year 1549, twelve learned divines, bishops, and others, were appointed a committee to reform the ordinal, or the office for the ordination of bishops, priests, and deacons. That it was expedient to do away with many of the ceremonies which had become superstitious, most readers will agree. But Bishop Heath thought otherwise; he was nominated one of the commissioners, but would not act or subscribe to the reformed book. We may form what opinion we please of the conduct of Bishop Heath, but every impartial person will consider the reformers guilty of a tyrannical stretch of power, when they hear that the reforming government of the day actually committed him to the Fleet prison for his non-compliance. To place ourselves in the position of the respective parties, let us suppose that the small party existing now in the Church of England, and wishing to reform it, were in the course of events to be in power,—what should we think of their imprisoning a latitudinarian bishop for refusing to assert the apostolical succession. In 1551 he was brought before the council, where it was again declared to him that he was imprisoned for refusing to subscribe to the ordinal, which the parliament had authorized,—and he was called upon to recant, and to subscribe. The bishop, according to Strype, admitted that he had been gently used in prison, but remained still of the same mind; he would not subscribe the ordinal, though he would not disobey it. He respectfully declined any further conference, and declared that there were other things, such as the taking down of the altars, to which he would not give his consent. He was then expressly commanded in the king's name to subscribe before Thursday, the 24th of

September, this being the 22nd, upon pain of deprivation of his bishopric. The bishop resolutely answered, that "he could not find it in his conscience to do it, and would abide the consequences." He was then taken back to the Fleet, where he remained till Sept. or Oct. 1551, when, by a commission appointed in the king's name, he was deprived of his bishopric, the king taking into his hands the temporalities. He was then sent back to the Fleet until, in 1552, he was consigned to the custody of Ridley, Bishop of London, by whom he was gently treated.

On the accession of Mary he was restored to the see of Worcester, and afterwards made Archbishop of York, lord high chancellor of England, and legate of the Roman see. He had now given himself wholly to Romanism, and became an advocate of the papal supremacy. He consecrated Cardinal Pole, who succeeded Dr. Cranmer in the see of Canterbury. As he is universally well spoken of, as even Burnet speaks of him "as a man of a gentle temper and great prudence, who understood affairs of state better than matters of religion," we may conclude that he was not personally involved in the bloody transactions by which Queen Mary's reign was disgraced, although a portion of the blame must attach to every member of her government, though, like herself, not perhaps cruel in temper.

His conduct when Queen Elizabeth came to the throne was straightforward and conscientious. He acted towards her in his character of lord chancellor as a loyal subject was bound to do. But he declined as Archbishop of York to crown her, the majority of bishops perhaps expecting by such refusal to make her more willing to listen to their overtures. He now refused to take the oath of supremacy, endeavoured as much as in him lay, to prevent the queen from going herself to the reformers, was again deposed, and for a short time committed to the Tower; but being soon after liberated, he retired to a

private estate in Surrey, where he passed the remainder of his life in peace. It is said that Queen Elizabeth paid him several visits, and treated him with the kindness he deserved. He died about the year 1579.—*Strype's Memorials. Cranmer. Burnet. Collier.*

HEATHCOTE, RALPH.

RALPH HEATHCOTE was born at Barrow-upon-Soar, in Leicestershire, in 1721. He was educated at the free-school at Chesterfield, and next at Jesus College, Cambridge. On taking orders he became curate of St. Margaret, Leicester, to which was added the vicarage of Barkby. In 1746 he published a tract entitled "*Historia Astronomiæ ; sive de ortu et Progressu Astronomiæ.*" In 1752 he published, *Cursory Animadversions on the Middletonian Controversy*, which brought him acquainted with Warburton, who appointed him his assistant preacher at Lincoln's Inn. In 1763 he preached the Boyle's Lecture, twenty-four in number, of which only two were published, *On the Being of a God.* In 1765 he succeeded his father in the vicarage of Sileby, in Leicestershire ; in 1766 he was presented to the rectory of Sawtry-All-Saints, Huntingdonshire, and, in 1768, to a prebend in the collegiate church of Southwell, of which he also became vicar-general, and then took his doctor's degree. He died in 1795. He also published "*The Irenarch, or Justice of Peace's Manual,*" 8vo. 2. *The Life of Dr. Thomas Burnet.* 3. *Sylva, or the Wood, a collection of Anecdotes, &c.*—*Nichols's Bowyer.*

HEERBRAND, JAMES.

JAMES HEERBRAND, a Protestant theologian, was born at Nuremberg in 1521. After studying at Ulm and

Wittemberg, he was ordained at Tübingen, from whence he was banished for objecting to the Interim; but was soon recalled, and made pastor of Herenberg. Charles, prince of Baden, employed him in reforming the churches in his dominions, after which he was chosen professor of divinity at Tübingen, where he died in 1600. Of his works, which are numerous both in German and Latin, the principal are, *Compendium Theologiæ*, and some theological dissertations and lives.—*Melchior Adam*.

HEGESIPPUS.

HEGESIPPUS, the earliest ecclesiastical historian, was born towards the commencement of the second century. He was a Jew by birth, but became a convert to the Christian faith. He came to Rome while Anicetus was bishop, most probably in 168, and continued there till Eleutherius was chosen to that office, in 177. He died about 180.

He recorded in five books an unsophisticated account of the apostolical preaching, in a very simple style. A few fragments only of his work have come down to us; and these, however interesting and valuable, throw no light on the form or method of the work to which they belong.—*Fabricius*. *Dowling*.

HEIDEGGER, JOHN HENRY.

JOHN HENRY HEIDEGGER, a Swiss theologian, was born near Zurich in 1633. He was successively professor of Hebrew and philosophy at Heidelberg, then of divinity at Steinfurt, and lastly, of morality and theology at Zurich, where he died in 1698. His works are,—*Exercitationes selectæ de Historiâ sacrâ Patriarcharum*; *De Ratione Studiorum Opuscula Aurea*; *Tumulus Tridentini*.

Concilia ; Historia Papatûs. There are also ascribed to him a tract, De Peregrinationibus Religiosis ; and, A System of Divinity, 1700, fol.—*Moreri*.

HENDERSON, ALEXANDER.

ALEXANDER HENDERSON was born in 1583, at Creigh, in Fife. He was educated at St. Andrews, and having paid his court to Archbishop Gladstones, was by him preferred to the living of Leuchars, where he asserted Catholic principles, without much sincerity, as it would appear. Fife was a seditious place, and presbyterian feelings prevailed at Leuchar, therefore the new incumbent was strongly opposed ; and the modern biographer of Henderson accounts for the fact that the presbyterians made no actual assault on the clergymen present at his induction, by supposing them to have been awed by the terrors of the high commission court. The powers of the high commission court were indeed tyrannical, but one would suppose that persons professing, and calling themselves Christians, would be awed by the thought of another power, from acts of violence. Young Henderson did not find in Archbishop Spotswood, the successor of Archbishop Gladstones, the patron he expected, and being thus opened to conviction, he was converted to the popular party by the eloquence or the artifice of a preacher named Bruce. There are persons who think that disappointment at not receiving the degree of doctor conferred upon some of his contemporaries, had some influence in removing from his mind the prejudices he at one time entertained against the presbyterian faith ; but his biographer observes, that there is no proof from dates that this slight was offered him before his perversion,—though certainly the case looks suspicious.

He does not seem to have taken the lead in religious affairs till 1630, although he was always ready to act his

part among the most violent enemies of the Church. During the first twelve years of the reign of Charles I., there seems to have been quiet, if not peace, among the religious parties in Scotland, but the cause of the Church was gradually undermined, and especially by the falsehoods of the Presbyterians, who, forgetting that against themselves the charge of heresy was brought by the Catholics, presumed to speak of the Church of England as heretical, and to accuse the bishops and chief divines of the English and Scottish Churches, not only of Arminianism, but also of Pelagianism. And from the charge of Arminianism, they proceeded to that of Popery, the common accusation brought against consistent Anglicans.

Henceforth Henderson became the great agitator of Scotland, and certainly, if his conduct be compared with that of the great agitator of Ireland, a comparison will be drawn in favour of the Romanist to the disparagement of Presbyterianism. His history is important, as we are informed by his modern biographer that he was the chief mover in what is called the second reformation, or the establishment of the Presbyterian sect; so that the present Presbyterian Kirk, whether it consists of those who form the "Free Church," or those who continue as the "Endowed Church," is indebted to him as its chief founder. His biographer also informs us that he had the chief hand "in proposing and partly in framing the Confession of Faith, the Larger and Shorter Catechisms, the Directory or Platform of Church Government and Worship, and also of forwarding the Metrical Version of Psalms, still used in our churches," *i. e.* the Presbyterian Kirks.

The Church in Scotland, at the time of Henderson's agitation, was very imperfectly organized; the order of bishops existed, but there were no Canons, and no Book of Common Prayer, Offices, or Ordinal. That things could not continue in this state was evident; and the

question was whether the Presbyterians should get rid of the little Catholicism they had in the order of bishops, or whether the bishops would be able to mature the Catholic system, as it existed not in Rome but in England. Things could not remain as they were; the contest must come. Whether the course pursued by the government and the bishops was the wisest that could have been adopted, or whether they chose the most fitting time for the organization of the Church, it is not our purpose to decide. They were obliged to fix a time either for yielding to the dissenters, or for carrying out the Church system, and the 23rd day of July, 1637, was the day fixed upon for introducing the Service Book into the episcopal Church of Scotland. The account of the proceedings on that occasion shall be given in the words of a Presbyterian writer, and the reader is left to pass his own comment upon it, with this one remark, that the actors in the scene, not only professed and called themselves Christians, but regarded themselves as pre-eminently, if not exclusively such.

“On Sunday, 16th July, there was a number of little printed advertisements, ordaining intimation to be made, that it was resolved by authority that all should prepare to practise the service book, next Lord’s day. When this was read in the pulpits in and about Edinburgh, the people generally murmured at the uncouth novelty. On the fatal Sunday, 23rd July, 1637, Ramsay and Rollock meddled not with the service book, but the other bishops acted so imprudently that all men began to espie a fatality in their conduct. To give solemnity to the service, the two archbishops, several other bishops, the chancellor, the members of the privy council, the lords of session, and the magistrates of Edinburgh, paraded, between eight and nine o’clock in the morning, to the great church of St. Giles, in their robes of office. A vast concourse of the people, of all sorts, had previously assembled in this church, but no signs of tumult ap-

peared as the dignitaries entered. As soon, however, as the dean, Dr. Hanna, began to read the service book, 'a wonderful stir' arose. A number of the meaner sort of women, who occupied moveable seats at the lower end of the church, and who usually kept places till the service commenced for the higher ranks, raised, with a clapping of hands, cursing, and outcries, such a barbarous hubbub that no one could hear or be heard. The general cry from the remote corners was, 'They are going to say mass!' 'Sorrow, sorrow, for this doleful day!' 'They are bringing in Popery among us!' As if by simultaneous impulse, the whole congregation was so vehemently perturbed, that the like of the novelty was never heard before since the reformation. When the confusion became such as to prevent detection, even the gentlemen lent their aid by crying out that 'Baal was in the church.' For a time the fury was directed against the dean. Some cried, 'He is one of a witch's breeding, and the devil's gette. Ill hanged thief! gif at that time thou wentest to court thou had been weill hanged, as thou wert ill hanged, thou hadst not been to be a pest to God's kirk this day!' The courage of the dean failed him, and he paused, when the bishop called on him to proceed with the collect of the day; whereupon Janet Geddes, an old woman who kept an herb stall near the Trone Church, cried, 'Deil colic the wame of ye!' and, having prefaced a while with delightful exclamations, suiting the action to her words, she threw at the head of the dean the moveable stool she had brought with her to church. Jouking then became the dean's safe-guard from this ticket of remembrance, which passed over his head. On this signal, stools, clasped bibles, to the amount of whole packfuls, stones, sticks, cudgels, and whatever were within the people's reach, were hurled against the dean; thereafter, invading him more nearly, they strove to pull him from the pulpit; others ran out of the kirk with pitiful lamentations.

“Lindsay, Bishop of Edinburgh, who meant to preach after the reading of the service, now mounted the pulpit, which was placed immediately above the reading-desk filled by the dean. To appease the people, he told them that the place they occupied was holy ground; he reminded them of their duty to their God and to their king; and he entreated them to desist from their fearful profanation; but the courage, dignity, and eloquence, even of the bishop, were inadequate to still the tumult. In his turn, the bishop was entertained with as much irreverence as the dean had been, and the epithets, crafty fox, false anti-christian wolfe, beastly belly-god, were the best titles of dignity which were given him. It is also said, that if a stool, aimed to be thrown at him, had not, by the providence of God, been diverted by the hand of one present, the life of the reverend bishop, in that holy place, had been endangered, if not lost. The Archbishop of St. Andrews offered to appease the multitude, but the effort only turned the tide of bitter imprecation on himself. The chancellor, from his seat, then commanded the provost and magistrates of the city to descend from the gallery in which they sat, and by their authority to suppress the riot. These, aided by diverse others of the council, with much ado, in a very great tumult of confusion, thrust out of the church most part of the congregation, and made fast the doors with bars. But although the secular power thus hurled the rascals to the kirk door, yet they became more furious as directed; they dang at the doors from without, and brake the very glass windows with stones. Still, however, the service went on in defiance of the rapping at the doors and breaking of the windows, till the old outcry of ‘A Pape! a Pape! pull him down!’ from some of the Presbyterians, still left within the Church, compelled the rest of the bailies once more to forsake their places and clear the cathedral.

“Notwithstanding the praiseworthy activity of the ma-

gistrates, a good old christian woman, who had been much desirous to remove, perceiving that she could get no passage patent, betook herself to her bible, in a remote corner of the Church. She carefully stopt her ears against the voice of the Popish charmers from the pulpit; but when a young man, who happened to be seated behind her, began to sound forth Amen to the new composed comedy, (for God's worship it deserved not to be called,) she quickly turned herself about, and warmed both his cheeks with the weight of her hands, increased by that of her bible; and she thus shot forth against him the thunderbolt of her zeal: 'False thief! is there nae ither pairt of the kirk to sing mess in, but thou maun sing it in my lug?' The young man, being dashed with such ane hot unexpected rencounter, gave place to silence, in sign of his recantation. I cannot omit, says the writer of the brief relation of the broyle, a worthy reproof given at the same time by a truly religious matron. When she perceived one of Ishmael's mocking daughters to deride her for her fervent expressions in behalf of her heavenly Master, with an elevated voice she thus sharply rebuked her: 'Woe be to those who laugh when Zion mourns!'

"At the dismissal of the congregation, a greater uproar than before arose. The crowd formerly ejected had provided themselves with weapons of destruction. The dean, having already exposed himself to his full share of the outrage, did not feel inclined to trust himself a second time in the hands of the matrons, but skulked into the nearest shelter he could find. The first assault was made on a little clerical friend of the bishop. This voluntary, who had come officiously to say Amen, and had been noticed as a special actor in the service, got his back, bones, and bellyful of buffeting distributions. His gown was rent, his service-book taken from him, and his body so pitifully beaten, that he cried often for mercy, and vowed never after to give

his concurrence to such clogged devotions. They cast stones at him, and trees, and rungs, to the great peril of his life. The bishop thought to remove himself peaceably to his lodgings, but no sooner was he seen on the street, than the multitude rushed upon him like a hive of bees. When attacked with the railing and clodding, he had advanced too far to retreat, but he tried to make his way to a friend's house near by. A female servant of that family, taking notice of his coming, made the door cheeks and his mouth to be in ane categorie. Whereupon his greatness was straitened with such danger, that he had never more need to have put the pope's keys to his trial. Thus repulsed, he had nothing for it but again to take the crown of the causeway. A. Thomson, the common pastor of the old church, and D. Mitchell, merchant, were officious in backing the bishop; but, from his great corpulency, and the dense crowd through which he had to press himself, it was long before he could reach his lodgings; and, during the protracted endeavour, his ears were stunned with all the reproaches thir rascal women could invent. Besides many curses, and the old watchword, 'A Pape, a Pape,' they accused him of bringing superstition into the kingdom, and of making the people slaves. A certain woman cried, 'Fye, if I could get the thrapple out of him.' Another answered, that although she obtained her desire, yet there might presently come a much worse in his room. With a knowledge of history beyond her station, the first replied, that 'after Cardinal Beaton was sticket, we had never another cardinal sinsyne; and that, if that false Judas were now cut off, his place would be thought so ominous, that scarce any man durst hazard to be his successor.' In all probability, the bishop would have been trodden to death had he not gained the lodgings. When he began to ascend the steps of the outside stair, leading up to the second story of the house, a tall mansion in the High Street, the rude rout were like to

tumble him backwards. With great difficulty he got up the stair to the door of his own apartment, but here he was mortified to find the door not only shut, but locked against him, so he had to turn round, and plead his apology with the rabble. In agony, he exclaimed that he had not the wyte of it. Disregarding his protestations of innocence and entreaties for mercy, he was cruelly hustled again into the street. In the end, he was rescued by the servants of the Earl of Weems, who carried him, panting for breath, into his lordship's lodgings. 'I persuade myself,' says one of the narrators, 'that these speeches proceeded not from any inveterate malice which could be conceived against the bishop's person, but only from a zeal to God's glory, wherewith the women's hearts were burnt up.'

"During the interval of the morning and evening's devotion, such of the council as were in town met, with eight or nine of the bishops, at the lodgings of the lord chancellor, and, along with the magistrates, took precautions for securing the peaceable reading of the service-book in the afternoon. In the afternoon, the people resorted to the kirk at the ordinary time to hear sermon, but there were neither reader nor minister there. About three o'clock, or thereby, to give, as if by possession, life and being to the liturgy, some of the bishops and ministers returned privately to the church, accompanied by a strong guard. A sufficient guard was also placed at the door of St. Giles, who admitted into the church only such as were known to be favourable to Episcopacy. The crowd having, in this way, been detained in the streets, were ready to renew the riot at the dismissal of the congregation, about five o'clock. The guard appointed to protect the bishop on his way home to Holyrood House, where he meant to go for safety, proved to be insufficient to control the mob; but when the forenoon's attacks were in the act of being renewed against the bishop's person, he escaped by getting into the Earl

of Roxburgh's coach. An attempt to press on the carriage, and drag forth the bishop, was repelled by servants and guards with drawn swords, and the drivers cleared their way so speedily, that the people could not again overtake them. But as there happened to be a ready supply of stones near the Trone church, which was then building, the carriage was pelted in showers thick as hail, and the lord privy seal, bishops, and servants, nearly suffered the death of St. Stephen, the first martyr. The bishop's footman, and his mantled horse, received, for their lordly master's sake, many stony rewards. It was satirically stated, that no collectors were needed to gather up the people's liberality, for, since the first reformation of religion, the prelates and church canonists got never readier payment. The coachman received plenty of hard lapidary coin for drink silver. The symptoms of terror, on the part of the bishop, which some of the Presbyterian historians of the day give in triumphant details, cannot be repeated, but the saying of a nobleman who merrily brake his silence when he saw the multitude running after the coach, may be mentioned, as indicating how far the whole affair was rather coarsely and cruelly ridiculous than vindictive,—‘I will writ up,’ said he, (probably Rothes) ‘to the king, and tell him that the court here is changed, for my Lord Traquair used ever before to get the best backing, but now the Earl of Roxburgh and the Bishop of Edinburgh have far the greatest number of followers.’ ”

Such a scene, still recorded by Presbyterians without any apparent abhorrence of the conduct of their ancestors, is certainly not creditable to the Presbyterian religion, in the opinion of those who judge of faith by its fruits.

In all the Presbyterian movements Henderson was now the leader; he was, as Lord Clarendon styles him, their metropolitan. He succeeded in overthrowing episcopacy, and actually went so far as to excommunicate the

bishops, as if he were himself an infallible pope, against whose devices it was heresy to act. Of the league and covenant he was the author, by which the covenanters, who had professed to love liberty, bound themselves by a vow to extirpate from the three realms Popery and Prelacy. But the inconsistency of the Presbyterian dissenters has not escaped the lash of their independent brethren: what was the conduct of dissenters generally when the government of the country was in their hands, as regarded the members of the Church, has been shewn in the articles on Hammond and Hall; we have the following additional account given us of their proceedings by Mr. Robinson, in his History of the persecutions of Christians:

“In 1643, the long parliament interdicted the freedom of the press; and appointed licensers of the press—a singular introduction this,—to the establishment of the liberty, they promised.

“In 1645, an ordinance was published, subjecting all, who preached, or wrote, against the Presbyterian directory for public worship, to a fine, not exceeding fifty pounds; and imprisonment, for a year, for the third offence in using the episcopal book of common prayer, even in a private family.—Such was the spirit of Presbyterian toleration!

“The following year, when the king had surrendered to the Scots, the presbyterians applied to parliament, pressing them to enforce *uniformity in religion*; and to extirpate popery, prelacy, heresy, schism, agreeably to the league and covenant; and to establish Presbyterianism, by abolishing all separate congregations, and preventing any, but Presbyterians, from all offices under government. A resolution of greater folly, madness, and persecution, was never formed by any fanatics, which have disgraced the world. The parliament did not approve of this madness; and the independents, (a sect which first asserted general toleration,) opposed it, with becoming spirit.

“Those infallible teachers, the London presbyterian ministers, and the ministers in Gloucestershire, published their protest, and testimony against all errors; and especially against that greatest of errors, *toleration*. They seem to be at a loss for words to express their deep abhorrence of the damnable heresy, called toleration, or an indulgence to tender consciences.” They call it, “the error of toleration, patronizing, and promoting, all other errors, heresies, and blasphemies, whatsoever, under the grossly-abused notion of liberty of conscience. These wise gentlemen needed no liberty of conscience:—they were right; - others were blasphemous heretics, to be damned, for their pleasure hereafter; and who ought to have been burnt, for their satisfaction and delight here.”

“On the 2nd of May, 1648, the English parliament, being ruled by the presbyterians, published an ordinance against heresy, as follows, viz. ‘That all persons, who shall maintain, publish, or defend, by preaching, or writing, the following heresies, with obstinacy, shall upon complaint, or proof by the oath of two witnesses, before two justices of the peace, or confession of the party, be committed to prison, without bail, or mainprize, till the next gaol delivery; and in case the indictment shall be found, and the party, on his trial, shall not abjure his said errors, and his defence and maintenance of the same, *he shall suffer the pains of death*, as in case of felony without benefit of clergy; and if he recant or abjure, he shall remain in prison, till he find securities, that he will not maintain the said heresies, or errors, any more; but, if he relapse, and be convicted, a second time, he shall *suffer death*.’”

As the representative and agitator of the Scotch nation, Henderson must bear his share in the blame of these proceedings. He was an active member of the Westminster assembly in 1643: and he was chief among the commissioners at the treaty of Uxbridge, where his

argument against episcopacy was answered by Dr. Stewart, clerk of the king's closet. At this conference between the rebels and the loyalists, Lord Clarendon relates the following "pleasant accident," which, as illustrative of the dissenting proceedings of the day, is valuable :—

"The commissioners of both sides, either before their sitting, or after their rising, entertaining themselves together by the fire-side, as they sometimes did, it being extremely cold, in general and casual discourses, one of the king's commissioners asked one of the other with whom he had familiarity, in a low voice, 'why there was not in their whole directory, any mention at all of the creed, or the ten commandments, and so little of the Lord's prayer? which is only once recommended.' The Earl of Pembroke, overhearing the discourse, answered aloud, and with his usual passion, 'that he, and many others, were very sorry that they had been left out; that the putting them in had taken up many hours debate in the house of commons, and that at last the leaving them out had been carried by eight or nine voices; and so they did not think fit to insist upon the addition of them in the house of peers; but many were afterwards troubled at it, and he verily believed, if it were to do again, they should carry it for the inserting them all;' which made many smile, to hear that the creed, and the ten commandments, had been put to the question, and rejected: and many of the other were troubled, and out of countenance with the reason the good lord had given for the exclusion."

It is said of Henderson, that although rebellion was part of his religion, he ever retained a respect for King Charles. And it is also said by Henderson's modern biographer, that Charles had more confidence in him than in any of the other rebels. Certain it is, that when the king had placed himself in the power of the Scotch, and before they had sold their king to traitors worse

than themselves, Henderson undertook, either from presumption or charity to persuade the king to renounce the Church, under the hope of receiving support from the Presbyterians. The question proposed to Charles, was, whether he would rely on the arm of flesh, and forsake his God. But with the obvious certainty of losing both his crown and his life, the royal martyr, single-handed, without books to consult, or divines with whom to advise, refuted the arguments of Henderson; and he resisted also the entreaties of his friends, both at home and abroad, when they besought him to sacrifice principle to expediency at this juncture.

On this occasion, the various ambassadors and residents from foreign courts, even at the request of Henrietta, his own wife, and Anne, Queen of Austria, combined with Henderson to press upon Charles the wisdom of sacrificing the Church of England, as the only means of saving all parties. "To part with the Church," says Sir William Davenant, "was the advice of all his friends." "What friends?" asked the king. "The Lord Jermyn." "He does not understand any thing of the Church." "The Lord Culpepper was of the same mind." "Culpepper has no religion." When Davenant made light of the subject, the king, with indignation, commanded him to leave the room, and never again to come into his presence. Davenant had, at this affecting interview, hinted to Charles that, if he did not comply with the Queen's request in yielding up Episcopacy, she would be compelled to retire to a monastery. Clarendon gives, also, the answer in his majesty's own words,—“I find myself condemned, by all my best friends, of such a high, destructive, and unheard of kind of wilfulness, that I am thought to stand single in my opinion, and to be ignorant of both my main foundations, viz. conscience and policy. But must I be called single because some are frighted out of, or others dare not avow, their opinions? And who causes me to be condemned

but those who either take courage and moral honesty for conscience, or those who were never rightly grounded in religion, according to the Church of England?" "Davenant hath threatened me of the Queen retiring to a monastery. I say no more of it—my heart is too big—the rest being fitter for your thoughts than my expression. In another way, I have mentioned this to the queen, my grief being the only thing I desire to conceal from her, with which I am as full now as I can be without bursting." The determination and tenderness exhibited in this passage, and in all the circumstances of the sufferings of Charles, are such as to affect the heart of every man who has a heart to be affected.

It was on the 15th of May, 1646, that Henderson arrived at Newcastle, and it was then and there that the correspondence took place, which has shewn more than any thing else the ability and learning of the martyr. To shew how correct were the views of the royal disputant, the following passages are presented to the reader, which will suggest the kind of argument used on the other side. Having quoted the authority of the primitive Church in favour of antiquity, he says: "Now for the fallaciousness of my argument, (to my knowledge,) it was never my practice, nor do I confess to have begun now. For if the practice of the primitive Church, and the universal consent of the fathers, be not a convincing argument, when the interpretation of Scripture is doubtful, I know nothing; for if this be not, then of necessity the *interpretation of private spirits* must be admitted; the which contradicts St. Peter, (2 Pet. i. 20,) is the mother of all sects, and will (if not prevented) bring these kingdoms into confusion. And to say that an argument is ill because the Papists use it, or that such a thing is good because it is the custom of some of the reformed Churches, cannot weigh with me, until you prove these to be infallible, or that to maintain no truth. And how Diotrephes' ambition (who directly

opposed the apostle St John) can be an argument against Episcopacy, I do not understand.

* * * * *

“ I shall very willingly follow the method you have begun in your third paper; but I do not conceive that my last paper multiplies more controversies than my first gave occasion for; having been so far from augmenting the heads of our disputation, that I have omitted answering many things in both your papers, expressly to avoid raising of new and needless questions, desiring to have only so many debated as are simply necessary to shew, whether or not ‘ I may, with a safe conscience, give way to the alteration of Church government in England.’ And, indeed, I like very well to begin with the settling of the rule by which we are to proceed and determine the present controversy; to which purpose (as I conceive) my third paper shews you an excellent way, for there I offer you a judge between us, or desire you to find out a better, which, to my judgment, you have not yet done, (though you have sought to invalidate mine; for if you understand to have offered the Scripture, though no man shall pay more reverence, or submit more humbly to it than myself, yet we must find some rule to judge betwixt us, when you and I differ upon the interpretation of the self-same text, or it can never determine our questions. As for example, I say you misapply that of 2 Cor. i. 14. to me, (let others answer for themselves,) for I know not how I make other men to have ‘ dominion over my faith,’ when I make them only serve to approve my reason. Nor do I conceive how 1 Cor. ii. 5. can be applied to this purpose; for there St. Paul only shews the difference between divine and human eloquence, making no mention of any kind of interpretation throughout the whole chapter, as indeed St. Peter does, (2 Pet. i. 20,) which, I conceive, makes for me: for, since that no prophecy of Scripture is of any private interpretation, first, I infer that Scripture

is to be interpreted, for else the apostle would have omitted the word *private*; secondly, that at least the consent of many learned divines is necessary, and so, *a fortiori*, that of the Catholic Church ought to be an authentic judge, when men differ. And is it a good argument, because (Matt. iv. 4, 7, 10,) Scripture is best interpreted by itself, therefore that all other interpretations are unlawful? Certainly you cannot think it. Thus, having shewed you that we differ about the meaning of the Scripture, and are like to do so, certainly there ought to be for this, as well as other things, a rule or a judge between us, to determine our differences, or at least to make our probations and arguments relevant; therefore evading for this time to answer your six considerations, (not, I assure you, for the difficulty of them, but the starting of new questions,) I desire you only to shew me a better than what I have offered unto you.

“Until you shall find out a fitter way to decide our difference in opinion, concerning interpretation of Scripture, than the consent of the fathers and the universal practice of the primitive Church, I cannot but pass my judgment anent those six considerations which you offered to invalidate those authorities that I so much reverence.

“1. In the first, you mention two rules for defining of controversies, and seek a most odd way to confute them, as I think; for you allege, that there is more attributed to them than I believe you can prove, by the consent of most learned men, (there being no question but there are always some flattering fools that can commend nothing but with hyperbolic expressions,) and you know that *supposito quolibet, sequitur quidlibet*. Besides, do you think, that albeit some ignorant fellows should attribute more power to presbyters than is really due unto them, that thereby their just reverence and authority is diminished? So I see no reason why I may not

safely maintain that the interpretation of fathers is a most excellent strengthening to my opinion, though others should attribute the cause and reason of their faith unto it.

“ 2. As there is no question but that Scripture is far the best interpreter of itself, so I see nothing in this, negatively proved, to exclude any other, notwithstanding your positive affirmation.

“ 3. Not in the next; for I hope you will not be the first to condemn yourself, me, and innumerable others who yet unblameably have not tied themselves to this rule.

“ 4. If this you only intend to prove, that errors were always breeding in the Church, I shall not deny it; yet that makes little (as I conceive) to your purpose. But if your meaning be, to accuse the universal practice of the Church with error, I must say, it is a very bold undertaking, and (if you cannot justify yourself by clear places in Scripture) much to be blamed: wherein you must not allege that to be universally received which was not; as I dare say that the controversy about free-will was never yet decided by œcumenical or general council; nor must you presume to call that an error which really the Catholic Church maintained (as in rites of baptism, forms of prayer, observation of feasts, fasts, &c.) except you can prove it so by the word of God; and it is not enough to say that such a thing was not warranted by the apostles, but you must prove by their doctrine that such a thing was unlawful, or else the practice of the Church is warrant enough for me to follow and obey that custom, whatsoever it be, and think it good: and I shall believe that the Apostles' Creed was made by them, (such reverence I bear to the Church's traditions,) until other authors be certainly found out.

“ 5. I was taught that *de posse ad esse* was no good argument; and indeed, to me, it is incredible that any

custom of the Catholic Church was erroneous, which was not contradicted by orthodox learned men in the times of their first practice, as is easily perceived that all those defections were (some of them may be justly called rebellious) which you mention.

“6. I deny it is impossible (though I confess it difficult) to come to the knowledge of the universal consent and practice of the primitive Church; therefore, I confess, a man ought to be careful how to believe things of this nature; wherefore I conceive this to be only an argument for caution.

“My conclusion is, that albeit I never esteemed any authority equal to the Scriptures, yet I do think the unanimous consent of the fathers, and the universal practice of the primitive Church, to be the best and most authentical interpreters of God's word, and consequently the fittest judges between me and you, when we differ, until you shall find me better. For example, I think you, for the present, the best preacher in Newcastle, yet I believe you may err, and possibly a better preacher may come; but till then I must retain my opinion.”

Of this conference, Lord Clarendon says:—“The king was too conscientious to buy his peace at so profane and sacrilegious a price as was demanded, and he was so much too hard for Mr. Henderson in the argumentation (as appears by the papers that passed between them, which were shortly after communicated to the world) that the old man himself was so far convinced, and converted, that he had a deep sense of the mischief he had himself been the author of, or too much contributed to, and lamented it to his nearest friends, and confidants; and died of grief, and heart-broken, within a very short time after he departed from his majesty.”

Thus ended the life of Henderson, the founder of the present Scotch Kirk.—*Clarendon. Collier. Aiton's Life and Times of Alexander Henderson.*

HENRY, MATTHEW.

MATTHEW HENRY, son of Philip Henry, was born at Broadoak in 1662. He was educated by his father, after which he studied the law in Gray's Inn, but relinquished that pursuit for the ministry, and was appointed to minister to a congregation at Chester, where he resided about twenty-five years, and then accepted an invitation to settle at Hackney. He died of an apoplexy, while on a journey at Nantwich in 1714. His works are—1. A Discourse on Schism. 2. The Life of Mr. Philip Henry, 8vo. 3. A Scripture Catechism. 4. Family Hymns. 5. The Communicant's Companion. 6. Discourses on Vice and Immorality. 7. A Method for Prayer. 8. Directions for Daily Communion with God. 9. Exposition of the Bible, 5 vols, folio. The last volume of this work was completed by several theologians after his death.—*Life by Tong.*

HENRY, PHILIP.

PHILIP HENRY was born in 1631, at the palace of Whitehall, where his father was page to James, Duke of York. He was educated at Westminster School, from whence he was elected to Christ Church, Oxford, and obtained a studentship in 1648. He was appointed a preacher according to the Presbyterian forms in 1657, soon after which he married a lady of fortune, and became possessed of the estate of Broadoak, near Whitchurch in Shropshire, where he used to preach in a barn. He died June 24, 1696.—*Life by his Son.*

HENSCHENIUS, GODFREY.

GODFREY HENSCHENIUS, a Jesuit and ecclesiastical historian, was born at Venrad, in Flanders, in 1600. In 1635 he was appointed assistant to Bollandus in compiling the immense work entitled, *Acta Sanctorum*. After the death of Bollandus in 1665, when only five volumes of that work had made their appearance, father Daniel Papebroch was associated with Henschenius, in the task of continuing it. He died in 1681.—*Biog. Universelle*.

HERACLEON.

HERACLEON, a Valentinian heretic, is supposed by Grabe to have been contemporary with Valentinus himself, and to have appeared about the year 123. He seems to have written commentaries on several parts of the New Testament, as he is quoted by Clemens Alexandrinus and Origen. He is represented as having maintained the same wild and visionary notions with Valentinus respecting God and the origin of the world, &c.; such as conceiving the Divine nature to be a vast abyss, in the pleroma or fulness of which existed, as emanations from the Fountain of Being, æons of different orders and degrees; that from the union of Bythou, the source of æons, and a principle called Ennoia, or Sige, were produced Nous and Aletheia, and from these, in succession, Logos, Anthropos, Ecclesia; among the remote descendants of whom was Jesus Christ, and below him the Demiurgus, or Creator of the world, who held the middle place between God and the material world, &c. He also held that man consists of three parts—a body, consisting of gross matter, an animal soul, and

a spiriutal and celestial substance derived from the pleroma; that at death, the body being left to mingle with the other parts of the material creation, the animal soul is transferred to the jurisdiction of the Demiurgus, and the spiritual substance returns to the seat of its high origin.—*Lardner. Grabe.*

END OF THE FIFTH VOLUME.





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